الصلوة والسلام علیک یا رسول اللہ ﷺ
وعلی آلک واصحبک یا حبیب اللہ ﷺ



EID -E- MILADUN NABI

KANIZ-E-TAJUSH-SHARIAH® GRP



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{01}SAWAAL:-

Eid miladunnabi صلی اللہ علیہ وسلم kiya hai ? Aur ham isko kiyon manate hain ?

JAWAB:-

Jashn e Eid miladunnabi صلی اللہ علیہ وسلم se muraad us din ki khushi hai jis din imam al ambiya صلی اللہ علیہ وسلم ki amad ki barkaat unki azmat aur mo'jizaat bayan kiye jate hain-

Allah ne fatmaya :- tum farmao allah hi ke fazl aur uski rahmat aur usi par chahiye ke khushi karen woh unke sab dhano daulat se behtar hai - "

*کنزالایمان سورۃ یونس، آیت نمبر **58**📚*

Hazrat abdullah ibn e abbas رضی اللہ تعالی عنہ **farmate hain ke is ayat men allah ke fazl se muraad nabi kareem** صلی اللہ علیہ وسلم **hain**

*ابن عساکر،ج**42**،ص**362**---میزان الاعتدال ج**4**،ص**33**📚*

Hamare nabi صلی اللہ علیہ وسلم Allah ki rahmat hain - Allah farmata hai " aur ham ne tumhe na bheja magar rahmat saare jahan ke liye -"

*ترجمہ کنزالایمان، سورۃ الا نبیاء،آیت نمبر:**107**📚*

In ayaat se pata chala ke Allah hame hukm farma raha hai ke uske fazl aur rahmat par khushi manao - aur ye bhi bata diya ke woh fazl aur rahmat mera nabi صلی اللہ علیہ وسلم hain -

Aur apne rab ki ne'mat ka khub khub charcha karo

ترجمہ کنزالایمان،سورۃ الضحی،آیت نمبر :11📚

Nabi pak صلی اللہ علیہ وسلم allah ki ne'mat hain -

بخاری شریف ج2 ،ص44📚

To pata chala ke allah ki nemat yani hamare nabi صلی اللہ علیہ وسلم ki amad par jashn manana allah ka hukm hai -

isi liye ahle sunnat har saal khub jashn e eid milaadunnabi صلی اللہ علیہ وسلم manate hain aur manate rahenge In sha ALLAH.

تفسیر خازن جلد1 ، صفحہ506📚

Men hai ke : har khushi ka din Eid hai - To kiya hamare nabi (ﷺ) ki amad ki khushi ka din nahi ??? Agar hai to phir is Eid ko dhoom dhaam se manaya karen -

Is din sirf shaitaan ne Eid nahi manai thi -

Isa ibn e maryam عليه السلام ne arz ki :-

"Ae allah ae mere rab hamare ham par Aasmaan se ek khawaan utaar ke woh hamare liye Eid ho hamare agle pichhlon ki -"

سورة المائده،آیت نمبر :📚114

Agar man o salwa jaisi nemat utarne par tamam isaaiyon ki Eid ho sakti hai -

To hamare nabi (ﷺ) jaisi azeem nemat ke ane par saari dunya ki Eid Kiyon nahi ho sakti

Nisaar Teri chahal pahal par Hazaaro Eide Rabi ul Awwal

Siwaye iblees ke jahaan men sabhi to khushiyan mana rahe hai.

{02}SAWAAL:-

Lafz e Eid miladunnabi (صلی اللہ علیہ وسلم) ka kiya matlab hai ? Kiya ham Eid al adha Eid al fitr ke ilawa milaad ko bhi Eid kah sakte hain ?

JAWAAB:-

Miladunnabi (صلی اللہ علیہ وسلم) ka matlab nabi pak (صلی اللہ علیہ وسلم) ki wilaadat hai jashn se muraad isi wiladat par khushi manana hai -

📚**506** تفسیر خازن جلد **1** ، صفحہ

Men hai ke : har khushi ka din Eid hai -

To kiya hamare nabi (صلی اللہ علیہ وسلم) ki amad ki khushi ka din nahi ??? Agar hai to phir is Eid ko dhoom dhaam se manaya karen -

Is din sirf shaitaan ne Eid nahi manai thi -

Isa ibn e maryam علیہ السلام **ne arz ki :-**

"Ae allah ae mere rab hamare ham par Aasmaan se ek khawaan utaar ke woh hamare liye Eid ho hamare agle pichhlon ki -"

*📚**114**: سورۃ المائدہ،آیت نمبر*

Agar man o salwa jaisi nemat utarne par tamam

isaaiyon ki Eid ho sakti hai -

To hamare nabi)صلی اللہ علیہ وسلم(jaisi azeem nemat ke ane par saari dunya ki Eid Kiyon nahi ho sakti

Nisaar Teri chahal pahal par Hazaaro Eide Rabi ul Awwal

Siwaye iblees ke jahaan men sabhi to khushiyan mana rahe hai.

{03}SAWAAL:-

kuch log kehte hain ke Nabi Paak صلی اللہ علیہ وسلم
12 Rabi ul awwal ko faut huwe the is liye khushi ke bajae afsos manana chahiye?

JAWAAB:-

Ye sab shaitani chaal hai ke kisi na kisi tarah logon ke dilon se Nabi paak صلی اللہ علیہ وسلم ki wiladat ki khushi nikali jae.

💟Nabi e Paak صلی اللہ علیہ وسلم ki wiladat par kainaat men sab se zyada afsos shaitan ko huwa tha. Usne chikhna chillana shuru kar diya kohe abu qabees (abu qabees ke pahaad) par chadh kar maatam karne laga.

مدراج النبوة، نزهمتہ المجالس📚

Aur aaj bhi kuch Iblees ki pairwi karte huwe is din ka sog (matam)batate hain aur musalmano ko is din ki khushi manane se rokte hain.

Hamare Nabi e paak ﷺ ki wiladat 12 Rabi ul awwal peer ke din subah saadiq ke waqt huwi aur Aap ka wisal 2 Rabi ul Awwal ko huwa.

*مدراج النبوة، جلد**2** ،صفحہ**14**۔ طبقات کبری جلد**2** ،صفحہ**208**۔ 📚*
*دلائل النبوۃ۔ فتح الباری،جلد**8** ،صفحہ**473**۔

Hazrat Adam علیه السلام ki wafat Jumma ke din huwi phir Nabi Kareem ﷺ ne Jummah ko muslamo'n ki eid kaha,kyun ke isi Jumma ke din hazrat Aadam علیه السلام ki ki paidaish bhi huwi thi.

To pata chala ke kisi Nabi ki paidaish ko eid kehna humare Pyare Nabi Kareem ﷺ ki sunnat hai.

*صحیح ابن مبان**910**📚*

Nisaar Teri chahal pahal par Hazaaro'n Eide'n Rabi ul Awwal
Siwa e iblees ke jahaan men sabhi to khushiyan mana rahe hain.

Quraan Paak men hai:- "aur yaad karo jab Allah ne paighambaro'n se unka A'had (promise) liya,jb Main tum ko kitab aur hikmat doon,phir tashrif laae tumhare paas woh Rasool ke tumhari kitabon ki tasdeeq farmae to tum zarur zarur us par iman laana aur zarur zarur uski madad karna."

📚ترجمہ کنزالایمان، سورۃآل عمران، آیت نمبر81,82,83📚

is aayat ke mutabiq Allah ne tamam Ambiya e kiram علیہ السلام ko ikhatta farmaya aur un ki ek mehfil sajaai phir us men apne Nabi ﷺ ki aamad aur azmat bayaan ki .

Aisi mehfil ko hi hum Milad sharif kehte hain.

To pata chala ke aisi mehfil men jis men Nabi Paak ﷺ ki aamad ka zikr aur azmat bayan ho us ko munaqid karna Allah ki sunnat hai,

aur aisi mehfil men shaamil hona Ambiya-e-Kiram علیہم السلام ki sunnat hai.

Ahlesunnat wal Jamaat bhi saikdon saalon se aisi Milad ki Mehfilen manate Aa rahe hain aur manate rahenge.

{04}SAWAAL:-

Kya Eid-Milad-un-Nabi ﷺ manane ka saboot Quraan se milta hai?

JAWAAB:-

Jee haan..!! Kainaat men sab se pehla milaad khud Allah ne manaya.

Quraan Paak men hai:- "aur yaad karo jab Allah ne paighambaro'n se unka A'had (promise) liya,jb Main tum ko kitab aur hikmat doon,phir tashrif laae tumhare paas woh Rasool ke tumhari kitabon ki tasdeeq farmae to tum zarur zarur us par iman laana aur zarur zarur uski madad karna."

*ترجمہ کنزالایمان، سورۃآل عمران، آیت نمبر**81,82,83**📚📚*

is aayat ke mutabiq Allah ne tamam Ambiya e kiram علیہ السلام ko ikhatta farmaya aur un ki ek mehfil sajaai phir us men apne Nabi ﷺ ki aamad aur azmat bayaan ki .

Aisi mehfil ko hi hum Milad sharif kehte hain.

To pata chala ke aisi mehfil men jis men Nabi Paak ﷺ ki aamad ka zikr aur azmat bayan ho us ko munaqid karna Allah ki sunnat hai,

aur aisi mehfil men shaamil hona Ambiya-e-Kiram علیهم السلام ki sunnat hai.

Ahlesunnat wal Jamaat bhi saikdon saalon se aisi Milad ki Mehfilen manate Aa rahe hain aur manate rahenge.

{5}SAWAAL:-

Kya hamare Nabi ﷺ ne kabhi apna milad manaya?

JAWAAB:-

Jee haan.Nabi Kareem ﷺ ne khud apna milad manaya, Sarkar ﷺ ne Sahaba-e-Kiram علیهم الرضوان ko ikhatha farmaya aur unhen apni aamad ka zikr aur apni azmat batai.

🌹Sarkar ﷺ ne farmaaya ke main khud hi apna Milad batata hoon. Aur apne aamad aur azmat is tarah bataai ke:

"Main ﷺ har daur men sab se behtar jamaat men raha,yaha tak ke main sabse behtar giroh men paida huwa, Main Hazrat Ibrahim علیه السلام ki dua, Hazrat Isa علیه السلام ki basharat aur Apni Ammi Jaan ka wo khawab hoon jo unhone janam dene se pehle dekha tha ke un se noor

bar aamd huwa jiski waja se un par shaam ke mohallat raushan ho gae."

*📚 ، صحیح بخاری، حدیث3557 - مشکوۃ المصابیح
3566صفحہ513-مستدرک*

🎄Aaj Ahlesunnat wa jamaat bhi usi tarah wiladat ba sa'adat par khoob mehfilen sajate hain aur us men Huzur ﷺ ki aamad ka tazkira kara karte hain aur Aap ﷺ ke kamalat batate hain...... Ab bataen is men galat kya hai???

🎏 Nisar teri chahal pahal par Hazaron Eiden Rabi Ul Awwal

🎏siwaae iblees ke jahan men sabhi to khushyan mana rahe hai.

{06}SAWAAL:-

*kya sahaba e kiram علیھم الرضوان ne bhi kabhi humare nabi ﷺ ka milaad manaya?

JAWAAB:-

jaisa ke aapne sawaal no.5 men dekha ke huzur nabi e kareem ﷺ ne khud apna milaad manaya to usi tarah sahaba e kiram علیھم الرضوان ne bhi is

sunnat ko zinda rakha hazrat ameer e muawiyah رضی اللہ تعالی عنہ riwayat karte hain ke:

💎ek din sahaba e kiram علیہم الرضوان jalse ki soorat men jama the aur mehfil e milaad mana rahe the jisme woh Allah aki hamd wa sana aur nabi e paak ﷺ ki aamad ka tazkiraah kar rahe the,

aur us par Allah ka shukr adaa kar rhe the to jab sarkar ﷺ us mehfil men tashreef laae to usko bhot pasand farmaya aur basharat di ke us mehfil ke baare men hazrat jibraeel علیہ السلام ne mujhe khabar di hai ke Allah tumhari is mehfil par firishton men fakhr farma raha hai -"

📚 سنن کبری نسائی حدیث5331 - منسدالامام احمد16232- *نسائی،ج3 ص500- کبیرللطبرانی*حدیث16057(اسناد صحیح

aaj ahle sunnat wa jama'at bhi nabi e paak ﷺ ki wiladat aur aamad ka shukar adaa karte hain aur sahaba e kiram علیہم الرضوان ki tarah mehfil bhi sajate hain.

{07}SAWAAL:-

***kya sahaba e kiram عليهم الرضوان bhi milaad ki mehfil mun'aqid karte the?**

JAWAAB:-

hazaro'n sahaba e kiram عليهم الرضوان maujud the aur nabi e kareem ﷺ bhi us mehfil men maujud the jab hazrat e abbasرضى الله تعالى عنه ne sab ke samne milaad manaya -

✿hazrat abbas رضى الله تعالى عنه ne huzur ﷺ ki shaan men naate'n bhi padhi aur sarkar ki aamad ka tazkirah bhi kiya aur aapki shaan bhi bayaan ki -

hazrat abbasرض الله تعالى عنه ke is tarah milaad manane par huzur ﷺ itna khush huwe ke abbas رضى الله تعالى عنه ke haq men dua di ke:-

hazrat abbas رضى الله تعالى عنه ka muhn humesha salamat rahe

-5417مستدرک

-4057طبرانی

mere nabi ﷺ ke ghulamo'n dekha aap ne ke huzur paak ﷺ milaad manane walon par kitna khush hote hain

🎎iske ilawa hassan bin saabit رضی اللہ تعالی عنہ huzur nabi e kareem ﷺ ka milaad manaya karte the

صحیح بخاری، جلد1، صفحہ65📚

aur aaj ahle sunnat wa jama'at bhi huzur ﷺ ka milaad manate hain aur naat khawani karte hain

{08}SAWAAL:-
Meelad manane ka kya faida hota hai??

JAWAAB:-
Sayyeduna Abdulhaq muhaddis dehalwi رحمة اللہ علیہ aur Haafiz Shamsuddin bin naasiruddeen رحمة اللہ علیہ ne meelad sharif ki khushi manane walon aur us din sadqa khairaat karne wale ko badi basharat di hai ke:

✿Abu lahab wo kafir hai jiski Quraan men muzammat ki gai hai. Lekin Us ne Nabi e Paak ﷺ ki wiladat ki khushi par apni loundi sobya ko jis ungli ke ishare se aazad kiya tha usi ungli se usko paani diya jata hai, Haalan ke ye khushi usne Sarkar ﷺ ko Nabi samajh kar nahi balke apna bhatija samajhkar manai thi use ye inaam milta hai..

📚-5101صحیح بخاری،حدیث

📚-16661مصنف عبدالرزاق جلد9،صفحه9 ، حدیث

➡Shaikh abdul haq muhaddis dehelwi farmatea hain:-

"jashne wiladat manane walon ki jaza ye hai ke Allah unhe fazlo karam se "Jannatun Naeem" men daakhil karaega".

{09}SAWAAL:-

kya Nabi ﷺ ne apni wiladat par logon ko khana khilaya?

JAWAAB:-

Jee haan!!

🏝Nabi ﷺ ne apna aqiqa karke apne wiladat ki khushi men logo ko khana khilaya.

📚-19750دواه البیهقی

📚206الحادی للفتاوی صفحه

💞Aaj ahlesunnat wal jamaat bhi Sarkar ﷺ ke milaad ki khushi men logo ko khana khilate aur sadqa karte hain.

💎Kya aap log apne bacchon ki paidaish par aqiqa nahi karte? Karte hain to jab hamne Apne Nabi ﷺ ki wiladat e baa sa'adat par logon ko khana khila diya to kaun sa bura kiya?

✔Isi liye to ahle sunnat wa jamat milaad sharif par wafer miqdaar men langar ka ehtimaam karte hain -

{10}SAWAAL:-

humare nabi ﷺ eid e milaad par roza rakhte the?aur kya aap ﷺ har saal milaad manate the?

JAWAAB:-

jee haan !!! nabi e paak ﷺ eid e milaad par roza bhi rakhte the aur har saal kya aap ﷺ to har peer(monday) shareef ko apna milaad manate the -

✿nabi e paak ﷺ har peer shareef ko roza rakh kar bhi apna milaad manaya karte the
jab sarkar ﷺ se har peer ko roza rakhne ki wajah puchi gai to aap ﷺ ne bataya ke is din main ﷺ paida huwa tha is liye eid e milaad par roza rakhna bhi nabi kareem ﷺ ki sunnat hai

📚112 صحیح مسلم شریف

📚 3641 صحیح ابن حبان حدیث

➾NOTE:-

sirf eid ul fitr aur eid ul azha ka roza rakhna mana hai baki kisi eid par roza mana nahi hai hadis ke mutabiq jumma musalmanon ki eid ka din hai us din ka roza rakhne ka hukm bhi sarkar ﷺ ne diya.

{11}SAWAAL:-

Eid milaadun Nabi ﷺ par galiyon men jhande kyon lagaae jate hain?

JAWAAB:-

Ye jhande lagana hazrat jibraeel علیہ السلام ki sunnat hai.Nabi e paak ke wilaaat ke waqt hazrat jibraeel علیہ السلام ne kaabe ki chat aur mashriq aur magrib men jhande lagae.

📚 299 البدایہ و النہایہ جلد 6 صفحہ

Aur nabi paak ﷺ ki aamad par us ranga rang bahaaron ka ehtemaam Allah taAllah ki taraf se tha.

Isi lye sainkdon saalon se Ahle sunnat wa Jama'at bhi is sunnat ko zinda rakhe huwe hai.

{12}SAWAAL:-

AKHIR KIYON

Aakhir kiyon jo log meelad shareef ko haraam aur shirk kehte hain wo apni aulaad ki paidaish par to khushi manate hain aur mithaiyan bhi taqseem karte hain, lekin hamare Nabi-e-Kareem ﷺ ki wiladat par khushi manane par fatwe laga dete hain.

Aakhir kiyon...!!! Ye log apni aulaad ki shaadi biyah par to chiragaa'n bhi karte hain kharcha bhi karte hain khaane ki daawaten bhi khoob hoti hai, lekin hamare Nabi -e-Kareem ﷺ ke meelad par fatwe laga dete hain.

Aakhir kiyon...!!! Munkareen e meelaad (Ahle-e-hadees aur deoband) ke imam ki kitab fatawa rashidya safha 606 men hai ke: apne bacchon ki wiladat ki khushi manana aur us par logon ko khane khilana balikul jaez hai. Lekin isi kitab ke safha 272 men likha hai ke: Nabi e kareem ﷺ ki wiladat manana aur us par mahafil munaqid karna har haal men bidat aur haraam hai.

Aur aaj dekh len inki pairwi karne waale bhi aise hi karte hain, zaahir hai jaisa imam waisi awaam).

{13}SAWAAL:

Milad sharif ke juloos kiyon nikale jate hain ?? Is men ya rasool allah صلی اللہ علیہ وسلم ke naare kiyon lagae jate hain ??

JAWAAB:-

Sarkar ki aamad par juloss nikalna sahaba e karam رضوان اللہ تعالی علیھم اجمعین ki sunnat e mubarak hai -

🌹Jab huzur nabi e karim ﷺ madina tayyebah tashrif laae to sahaba e kiraam رضوان اللہ تعالی علیھم اجمعین ne aap ﷺ ki shaan o shaukat ke liye juloos nikala aur ya rasool allah ﷺ ya Mohammad ﷺ ke naare lagate huwe gali gali sarkar ﷺ ki aamd ka charcha kiya -

✿Bade budhe aur bachon ne aur sab ne us juloos men shirkat ki - logon ne galiyan bazaar sajae -

❣Chhoti bachiyon ne sarkar ﷺ ki naaten padhin -

Iske ilawa hamare nabi ﷺ ki Aamad par hazrat e jibrail ki qiyadat men be shumar rahmat ke firishte juloos ki surat men durood o salam padhte huwe nazil huwe -

مستدرک حدیث15774،اسناد صحیح---📚

مسلم حدیث7707📚

🏝Huzur nabi karim ﷺ ki wiladat par hazrat e hawwa رضی اللہ تعالی عنہا hazrat e hajirah رضی اللہ تعالی عنہا aur hazrat maryam رضی اللہ عنہا bhi huzur nabi karim ﷺ ki ziyarat ko aain -

مدارج النبوۃ، جلد2 صفحہ16📚

💎Saikdon salon se ahle sunnat wa jamat bhi labon par durud o salam sajae huzur nabi karim ﷺ ke name ka juloos nikalte aa rahe hain.

{14}SAWAAL:-
Hathon men jhande pakad ke juloos kiyun nikale jaate hain?

JAWAAB:-
ye bhi sahaba e kiram علیہم الرضوان ki sunnat hai jab sarkar e madina ﷺ hijrat kar ke tashreef la rahe the to barida salmi apne 70 sathiyon ke samet sarkar ﷺ ko (ma'azaAllah) giraftar karne ki niyyat se aaye, magar sarkar ﷺ ki nigah e faiz se sab musharraf ba islam ho gae.

✳phir unhone arz ki ya rasool Allah ﷺ madina munawwarah men aap ﷺ ka dakhla Jhando ke sath hona chahiye to unhone apne amame ko neze par bandh kar parcham banaya phir jhande lehrata ye juloos madina munawwara men pahuncha-

وفاءالوفا،جلد1 ، صفحه243📚

SHAITANI WASWASA:
ho sakta hai ye shaitani khayal bhi aaye ke wo juloos to sahaba e kiram علیهم الرضوان ne nabi e paak ﷺ ki madina munawwara tashreef aawri par nikala tha to hum ab kyu nikalte hain?

to yaad rahe ke hum sahaba e kiram علیهم الرضوان ki sunnat aur unki adaon ko zinda karte hain-

jaise hazrat haajrah رضی الله عنها paani ki talash men safa wa marwa par daudi thi lekin aaj hum kyu dorte hain?

🏝kya hume paani ki talash hoti hai?ya humare bache rote hai?

💞Nahi naa to hum is liye safa wa marwa par daurte hai ke hazrat hajrah رضی الله تعالی عنها ki sunnat ko zinda rakhe kyu ke Allah ko ye adaa

bhot pasand aai thi isi tarah sahaba e kiram علیهم الرضوان ki har adaa Allah ko bhot pasand hai

✿ *Allah quran men farmata hai main unse raazi hu.*

{15}SAWAAL:-

Juloos nikalne ka kya faida hota hai?

JAWAAB:-

Hamare Nabi صلى الله عليه وسلم ki *aamad par juloos nikalne se* sahaaba e kiraam علیهم الرضوان ki sunnat taaza hoti hai,

***Aur Allah taAllah ne Quran men farmaya* ke"Meri ne'mat ka khub charcha karo"**

سوره والضحی، آیت نمبر 11📚

***Jab saari duniya men musalmaan apne nabi*صلى الله عليه وسلم ka jashn manaayenge to puri duniya ke kaafiro ke dil men musalmaano ka ruab baithega.Hazrat sayyeduna Abdul wahid bin ismaeel رحمة الله عليه farmaate hai:Misr men ek *aashiq* e Rasool صلى الله عليه وسلمhar saal khub jashne wiladat manaata,ek baar unki padosan yahudan ne apne shohar se iski wajah puchi to us yahudi ne bataya ke yeh apne nabi صلى الله عليه وسلم ki wilaadat par jashn manaata**

hai.Us par yahudan ne kaha:"Wo!musalmaano ka tariqa bhi kitna piyaara hai ke ye log apne nabiﷺ ka har saal jashn wilaadat manate hain.wo raat ko soi to uski soi huwi qismat jaag uthi,usne sarkaarﷺ ki ziyaarat ki,Aap ﷺ ke ird gird logo ka hujoom tha.Huzur ne us yahudan ko khushkhabri di ke tum musalmaan hone waali ho to usne kalma padh liya aur musalmaan ho gai,Subah uthte hi usne jashn wiladat manaane ka irada kiya magr wo apne shohar ko us jashn ka intezam karte huwe dekh kar hairaan huwi aur wajah puchi to uske shohar ne bataya ke raat men bhi usi hujoom men sarkaar ﷺ par imaan le aaya tha,jisme tumne kalma padha tha.phir dono ne khub jashne wiladat manaaya-

Is tarah ek aalim farmaate hain ke mujhe khuwaab men sarkaar ﷺ ki ziyarat huwi, main ne arz ki Ya Rasool Allahﷺkiya Aap ﷺko musalmaano ka har saal jashne wiladat manana pasand aata hai to sarkaar ﷺ ne Farmaaya:

"Jo humse kush hota hai hum bhi us se kush hote hain"

تزکرۃ الواعظین، صفحه598,600📚

{16}SAWAAL:-

Kuch mazhabi jama'aten is baat par aiteraaz karti hain ke sahaba E kiraam عليهم الرضوان to is tarah sadkon par nahi niklte the,phir ahlesunnat wale kyon niklte hain?

JAWAAB:-

Sahaba e kiraam عليهم الرضوان ne kis tarah sarkaarﷺ ki aamad ka jashn manaaya,gali gali kucha kucha apne nabi ﷺka charcha kiya ye sab hum saabit kar chuke hain.Magr jo mazhabi jamaaten hamare milaad aur juloos par aiteraaz karti hain agr wo apne aapko itna hi Sahaba E kiraamعليهم الرضوان ka farmaabardaar samjhti hai to hamare kuch sawaalo jawab den ke kiya sahaba e kiraamعليهم الرضوان ne kabhi sarkaar ﷺ ki seerat par kitaab likhi?

Kiya sahaba e kiraam عليهم الرضوان ne jagah jagah madresa banwae? kiya sahaba e kiraamعليهم الرضوان ne is tarah taleem haasil ki jo aaj madrason men raaij hai?

kiya sahaba e kiraamعليهم الرضوان ne salaana ijtama karwae the?

Kiya sahaba e kiraamعليهم الرضوان ne 3 din ka sa roza lagaya,ya kabhi 40 din ka chilla lagaya tha?

Agr ye sab kaam sahaba E kiraamعلیھم الرضوان ne nahi kiye to yeh sab kuch aaj un mazhabi jamaato'n ne kyon shuru kiya huwa hai???

Agar har wo kaam jo Sahaba e kiraam علیھم الرضوان ki zindagi se nahi milta to batae kiya sahaba e kiraam علیھم الرضوان ne kabhi panadol ya disprin wagerah khaai?

Kabhi kisi hospital men daakhil ho kar operation karwae?

kabhi unho ne 100 ek 1000 ka note khairaat kiya?

Kya sahaba E kiraam علیھم الرضوان jihaaz(aeroplane)par haj karne jaate the?

iske ilawa hadees ki kitaaben,masjido ke meharab,minaar,quran majeed ke airaab(zer zabar pesh),madreson men dars e nizaami jaise kaam na to hamare Nabi kareemﷺne kiye aur naa hi sahaba e kiraamعلیھم الرضوانne kiye phir ye sab kaam mazhabi jamaaten kyon karti hain?

Hamare Nabi Ki wiladat ki khushi ke mauqe par jashn manaane ke bajae ye shar pasand mazhabi jamaaten fitna phehla deti hai.

{17}SAWAAL:-
Milaad shareef par roshniya'n kyun ki jaati hai?

JAWAAB:-
Sarkar ﷺ ki tashreef aawri par madina ki har cheez raushan ho gai-

💡aur ye charaga'n ka ehtamam Allah ki taraf se kiya gaya tha-

🌟isi tarah humare nabi ﷺ ki wiladat par bibi aamna رضی اللہ تعالی عنہا ne dekha ke har taraf roushaniyan ho gai hain.

💎piyare aaqa ﷺ ki aamad par rabe zuljalal khud charaga'n kar raha hai-

📚2/202ترمزی-----، 547مشکوۃ

isi liye ahle sunnat wa jama'at bhi wiladat ki khushi men apne gharon masjido mehfilo aur gali kuchon men charaga karte hain

samajh nahi aati ke hum apne kharche par gharon men raushni wali mirchee lagate hain lekin woh mirchee milaad ke munkiro ko kyu lagti hai?

{18}SAWAAL:-
kuch log kehte hain ke milaad pehli baar arbal ke baadshah ne 800 saal pehle ijaad kiya tha aur wo baadshah be deen tha is liye uske tareeqa par naa chala jae?

JAWAAB:-
jhoot bolne men bhi ye log kamaal kar dete hain aisi lambi lambi chodte hain ke banda hairaan reh jaata hai

Pehli baat:- aaj se 1000 saal pehle imam jauzi رحمۃ اللہ علیہ ne likh diya hai ke ahle imaan hamesha se milaad manate aae hain uss waqt to ye baadshah paida bhi nahi huwa tha.

📚58میلادالنبی،صفحہ

Dusri baat:- arbal ke baadshah ne milaad ka wasee'a paimane par intezaam karwaya tha is liye wo mashoor huwa.

Teesri baat:- wo baadshah be deen nahi tha kisi musalman ko be deen kehna bohat bada gunah hai muhaddisin ne us baadshah ko nek aadil parhezgaar aur muhabbat e Rasool ﷺ wala likha hai.

📚16/275امام ذہبی

Chauthi baat:- agar arbal ka baadshah nek naa bhi ho aur unke mutabiq kisi zalim baadshah ke ache ka mashru'a karne par fatwa hai to phir hajjaaj bin yusuf ek zalim tareen baadshah guzra hai jisne sahaba kiraam علیھم الرضوان ko bhi shaheed karwaya us baadshah ne Quran e paak ke airaab lagwae the to jo log arbal ke baadshah par aitraaz karte hain wo quran ko bagair airaab ke padha aur chapwaya karen kyu ke ye airaab bhi zalim baadshah hijaaj bin yusuf ne likhwae the.

*Paancwi baat:-*jin muhaddisin ne Nabi e kareem ﷺ ke deen ko samjha aur aage hum tak pohonchwaya wo bhi gawahi de rahe hain ke milaad shareef sahaba e kiram علیھم الرضوان aur ahle imaan hamesha se manate aae hain
1 Shaikh Abdul Haq Muhaddise dehalwi رحمۃ اللہ علیہ farmate hain ke milaad shareef manana humesha se ahle islam ka tareeqa raha hai.

📚60ماثبت با لسنتہ،صفحہ

2 imam Qastalani ر حمۃ اللہ علیہ likhte hain ke musalman humesha huzur Nabi e kareem ﷺ ka yaum e wiladat manate aa rahe hain aur sahaba e kiram alyahimur ridwan bhi wiladat par khairaat karte aur khushi manate.

تفسیرمواهب الدنیا،ج1،ص27📚

3 Imam jalaluddin suyuti رحمۃ اللہ علیہ farmate hain ke hume huzur nabi e kareem ﷺ ki wiladat par khushi ka izhaar karna chahiye.

روح البیان،ج9،ص56📚

4 mujaddid e Alf Saani rehmatullah alay bhi milaad mustafa ﷺ manate aur usko acha samjhte the.

مکتب دفتر ثوئم صفحہ169📚

***Note:-*in sab baato se pata chala ke milaad shareef manana quran wa sunnat se saabit hai humare nabi e kareem ﷺ ne khud milaad manaya sahaba e kiram alayhimur ridwan bhi milaad manate the aur tamam muhaddiseen bhi milaad manate rahe hain aur aaj ahle sunnat wa jama'at bhi usi tareeqe par hai.**

(معجم الکبیر10/156📚)

men hai ke kainaat men milaad shareef ki khushi manane se sirf shaitaan mehrum raha.

{19}SAWAAL:-

kuch log kehte hain ke milad sharif shirk hai. Kya ye baat theek hai?

JAWAAB:-

Touba!! Touba!!!

✳Ye log meelad shareef ko shirk keh kar sakht gunahgaar hote hain.

Milad hota hai shirk ke khatme ke liye.

✴DEKHIYE:-Hum log Apne Nabi ﷺ ki wiladat ka din manate hain. Lekin Allah ﷻ wiladat se paak hai .

💟Jab ham apne Nabi ﷺ Ki wiladat manate hain to yahi saabit karte hain ke Hamare Nabi e kareem ﷺ ko bhi Allah ﷻ ne paida kiya hai.

♎To is men kaun si barabri waali baat ho gai?

💠Agar barabri nahi huwi to shirk kaise ho gaya?

📳Is liye Jo Log milaad ko shirk kehte hain wo sacche dil se touba karen.

{20}SAWAAL:-

33sala daur e nabuwat men 12 Rabi ul Awwal ko manae jane wali Eid ya nikale jane wale juloos ka suboot milta hai to hawala dijiye

JAWAAB:-

sab se pahle milaad ke loghwi (dictionary) wa istilaahi ma'na padhye :

Milaad ke loghat (dictionary) men ma'na hain "bacha janna "
Aur istilaah (detail) men iske ma'na hain

"Huzur nabi karim ﷺ ki wiladat ki khushi men ap ﷺ ke mojezaat o khasaail aur sirato shamaail bayaan karna -"

✳ Aur sarkaar ﷺ ne apna milaad khud manaya - Hazrat abu qutadah رضی اللہ تعالی عنہ bayan farmate hain ke bargaah e risalat ﷺ men arz ki gai :-

❇Ya Rasool Allah ﷺ ! Ap ﷺ pir (monday) ka roza kiyon rakhte hain ? Ap ﷺ ne farmaya :-

" isi din main paidah aur isi din mujh par wahi (allah ka paigham) nazil huwi -"

صحیح مسلم،819/2-رقم،1162---📚

امام بہقی،السنن الکبری،286/4-رقم،8182📚

➡Niz hadis se sabit hai ke :

Huzur nabi karim ﷺ ne apni wiladat ki khushi ke izhaar ke liye bakra zabah farmaya -

امام سیوطی،الحاوی الفتاوی196/1--📚

حسن امام نبہا نی، حجتہ اللہ علی العالمین،237📚

Is se maloom huwa ke milaad manana sunnat e Rasool ﷺ hai -

المقصدفی عمل المولد،65📚
Jahan tak baat hai murawwijah (jo is zamane men raaij hai) tariqe se Eid miladunnabi ﷺ manane ya juloos nikalne ki to uska jawaab ye hai ke :

📳Jaise jaise zamana taraqqi karta raha log har chiz ahsan tariqe (yani ache tariqe se) karte rahe -

🔰Pahle masajid bilkul sada hoti thin ab un men fanoos tilles aur digar aisi chizon se masajid ko

muzayyan (saja) kar ke khubsurat banaya jata hai - pahle Quran pak sada tiba'at (chhapai) men hote the ab khubsurat tiba'at men aate hain - isi tarah aur bhi bahut Eijadaat hain jin par koi aeteraaz nahi kiya jata -

Usi tarah pahle milaad sada andaaz men hota tha , sahaba e karam عليهم الرضوان aur tabe'een apne gharon gharon par mahafil mun'aqid karte the aur sadqa khairaat kiya karte the.

<u>{21}SAWAAL:-</u>

30 saala aur khilaafat e raashida men ek martaba bhi agar ye eid manai gai ya jullos nikalaya gaya to mu'atabar hawala dijiye?

<u>JAWAAB:-</u>

Jee haan! Sahaba e Kiram عليهم الرضوان ne bhi Sarkaar ﷺ ke saamne unka meelad manaya, Aur mere Aaqa ﷺ ne us se mana nahi farmaya balke khushi ka izhar farmaya.

Chunanche jaleel al qadr Sahabi Hassan bin saabit رضي الله عنه baargah e Risalat ﷺ men qaseeda padh kar jashn e wiladat manaya karte the.

💟Sarkaar ﷺ khud Hazrat Hassan bin Saabit رضي الله عنه ke liye mimbar rakha karte the ke wo uspar khade ho kar Sarkaar ﷺ ki taareef mrn fakhr se asha'ar padhe.Aur Sarkaar ﷺ Hazrat Hassan رضي الله عنه ke liye farmaate ke:
"ae Allah ruhulquds (Jibrael عليه السلام) ke zariye Hassan رضي الله عنه ki madad farma ."

📚1/65:صحيح بخارى

✳Meelad ke islaahi maani mehfil munaqid karke meelad ka tazkira karna hai,jo hum ne mazkoora ahadees se saabit kiya hai.

Tum logo ko meelad ki nafa men ek hadees dikha dun jis men waazeh tour par ye likha hai ke:meelad nahi manana chahiye. Haalanke aisa kaam hai jo sahaba e kiram عليهم الرضوان ne nahi kiya,magar hum use karte hain. Chounke unhe karna mana nahi kiya gaya aur wo deen ke khilaf bhi nahi.
Lihaza o jaaiz wird hai.

{22}SAWAAL:-

is juloos ki shara'i haisiyat kya hai? Farz? Waajib? Sunnat ya mustahab?
Aur is din ko Eid kyun kaha jata hai?

JAWAAB:-

Eid-e-Meelad UN NABI ﷺ manana aur usmen mahafil wa juloos nikalna muhabbat ka tehwaar hai.
Ye na farz hai na waajib balke sunnat wa mustahab hai.

✳Quraan paak men hai ke:-
"Hazrat Isa علیه السلام ne arz ki ke:

Ae hamare Rab! Hum par aasman se ek khwaan utar taake wo hamare liye eid ho hamare aglo'n pichlo'n ki aur teri taraf se nishani."

💟Hazrat Isa علیه السلام ke zariye hum tak ye soch muntaqil huwi ke jis din khwaan ne'amat utre usdin Eid manai jaae to jis din raat jaan e rehmat ﷺ utre to us din Eid kyu na ho?

{23}SAWAAL:-

Eid ul fitar ke baare men huzur صلی اللہ علیه وسلم ne faramaya yeh tumhari eid hai,Eid ul adha ke bare men ke ye din tumhari eid ka din hai.Aapki is teesri eid ke baare men huzur صلی اللہ علیه وسلم ne kuch farmaya hai kiya?

JAWAAB:-

Mohabbat waale kaamo'n ko waazeh bayaan nahi kiya jaata,balke us jaanib ishaara kiya jaata hai.Hazrat abu lababa bin manzar رضی اللہ عنہse manqul hai:

"Huzur nabi e kareem صلی اللہ علیہ وسلم ne farmayaa jummeh ka din tamaam dino ka sardaar hai aur Allah taAllah ke yaha tamaam se azeez hai aur yeh Allah ke haan yaum ul adha aur yaum al fitar se afzal hai."

مشکوۃ، باب الجمعۃ📚

Hazrat aus bin aus رضی اللہ عنہ anhu se marwi hai ke:

"Sarkaar صلی اللہ علیہ وسلم ne fazeelat jummah bayaan karte huwe farmaya ke tumhare dino men sabse afzal jummeh ka din hai,is din hazrat Adam علیہ السلام ko paida kiya gaya aur isi din un علیہ السلام ka wisaal huwa".

ابو داؤد،ابن ماجہ،نسائی📚

Is hadees ki raushni men Huzur Nabi kareem صلی اللہ علیہ وسلم ishaara farmaa gaye yaani isharatu nnus hai ke:

Aye musalamano!ab tum khud samjh lo ke jis hazrat adam علیہ السلام ki wiladat ho wo din eid ka din hai to phir wo din kis qadr muqaddas hoga

jis din is duniya men meri(Nabi kareem صلى الله عليه وسلم) ki wiladat huwi.
So ab humen jaan lena chahiye ke jis din jaane kaynaat صلى الله عليه وسلم ki wilaadat huwi wo din eid ul fitar eid ul adha,yaum al jummah aur shab e qadar se bhi afzal hai.
kyun ke isi jaan e kainaat صلى الله عليه وسلم ke tufail hi tamaam tehwaar naseeb huwe.

{24}SAWAAL:-

Aimma e arba (4imam) رحمته الله عليه men se bhi kisi ne ye eid manai thi?aur juloos men shirkat ki thi?aur milaad ki majlis men huzur nabi e kareem ﷺ ke zikr par khade huwe the?sirf ek hi mo'atabar hawala pesh kar dijiye?

{25}SAWAAL:-

Shaikh abdul qadir jilani رحمته الله عليه ne agar zindagi men ek dafaa bhi ye eid manai to mo'atabar hawala dijiye???

JAWAAB:-

Alhamdulillah humare aima arba aur gause aazam رحمته الله عليه se milaad manana sabit hai magar use sabit karne se pehle humara gair muqallidin wa ahle hadis hazraat se SAWAAL hai ke aap log to aima e arba ka hi sire se inkaar karte ho agar hum sabit kar bhi den to aap log use tasleem nahi karoge kyun ke jab koi shakhs

kisi zaat ka inkaar karte hon to wo uske amal ko kaise tasleem karega.dusra sawaal milaad se adawat men tum log ye bhul gae ke tumhare nazdeek to aima arba imam hi nahi phir tumne charo ko imam kaise likh diya?neez jab humne sahaba e kiraam عليهم الرضوان aur khud nabi e kareem ﷺ se milaad ka saboot pesh kar diya hai aur phir bhi tum nahi maan rahe ho to aimma arba gause aazam رحمته الله عليه ka martaba unse ziyada hai kya?agar waq'ee manna chahte ho to yahi daleel kafi hoti magar tum log fitna wa fasad failane aur awame ahle sunnat ka zahen kharab karne ke liye huzur ﷺ ki adawat men milaad nabi ﷺ par tarah tarah ke ilzaamat aaid kartey ho.

{26}SAWAAL:-

Is eid ko manane ki wajah se sirf hum aapke ma'atub hain ya sahaba اجمعين رضى الله عنهم tab'een aima mujtahideen رحمته الله bhi?

{27}SAWAAL:-

Sabse pehle ye eid kahan aur kab manai gayi?juloos kab nikla?sadarat kisne ki?juloos kaha se nikal kar kaha par ikhtatam pazeer huwa?

JAWAAB:-

haan tumne sahih kaha is eid ko na manane ki wajah se sirf tum log hi ma'arub ho warna rahe sahaba kiram عليهم الرضوان tab'een aima mujtahideen muhaddiseen رحمتہ اللہ to wo tamam log alhamdulillah apne apne andaaz men milaad manaya karte the aur wo tamam ahle sunnat the jaisa ke pehle zikr kar diya gaya raha masla ki sabse pehle kisne eid manai

✳To peeche hadis mazkur huwi ke huzur nabi e kareem ﷺ khud milaad manaya karte the to uski ibteda goya nabi e kareem ﷺ ne hi farmai

💟Neez juloos wagerah shara jaiz wa rawa hai imam muslim ki riwayat ke mutabiq jab sarkar nabi e kareem ﷺ makka se madinah pahunche to tamam mard aurten chhato par chadh gae aur bache aur khuddam rasto'n par bikhar gae aur sab ye naara laga rahe the ke ya muhammed ya rasulAllah ﷺ

To iss hadis se sabit huwa ke naare aur juloos nikalna huzur nabi e kareem ﷺ ke samne bhi huwa magar huzur nabi e kareem ﷺ ne us se mana nahi farmaya munkirin is hadis ke jawab men koi hadis paish kare jis se adam jawaz sabit ho.

{28}SAWAAL:-

dono eido'n ke khutbe to mash'hoor hai is eid ka khutba konsa hai?
Dono eido'n ki to namazen bhi hain ye bhi agar eid hai to iski namaz kyun nahi?

JAWAAB:-

in SAWAALat men gair muqallideen hazraat ne kha makha apni taraf ye ghadh liya hai ke eid meelad un nabi ﷺ ko hum eid ul azha aur eid al fitr par qiyas karte hain to jis tarah unke khutbat aur namazen hoti hai usi tarah eid e meelad un Nabi ﷺ ke bhi bayan karo?

To aap ki itlaa ke liye arz hai ke Eid E Meelad un Nabi ﷺ istlaahi Eid nahi hai jis men makhsus ibaadaat laazim ki gai ho aur roza rakhna haram kiya gaya ho balke ye urfi eid hai yaani arfa dunya bhar ke musalman Jaan e Kainaat ﷺ ki muhabbat ki khushi men ehtemam karte hain.

💟Eid e meelad un Nabi ﷺ ke liye lafz eid ka istemal baa maani khushi hai.

✳Har eid ke din ke liye eid ki namaz hona zaruri nahi?
Jaisa ke youm e ashura aur youm e arfa ko ahadees men eid ka din kaha gaya hai magar un men eid ki namaz nahi, usi tarah Eid e meelad un

Nabi ﷺ men bhi eid ki namaz nahi,eid ki namaz sirf do eido (eid al fitr aur eid ul azha) men hai.

{29}SAWAAL:-

agar ye eid musalmano men shuru se chali aa rahi hai to phir muarkheen (tarikh likhne wale) ka paidaish ki taareek men ikhtilaaf kyun? Aur tumhare A'laHazrat (رحمة الله عليه) ki wiladat ki taareekh 8 likhi hai to tum 12 ko meelad kyun manate ho?

JAWAAB:-

Agarche muarkhifeen meelad un Nabi ﷺ ki taareekh men ikhtilaaf hai magar jamhoor saaba,Fuqaha wa muslimeen ka is baat par ijmaa hai ke taareekh meelad 12 rabi ul awwal baroz e peer hai.

Gair muqallideen ke mash'hoor aalim nawab muhammad siddiq hasan khan bhopali likhte hain ke wiladat shareef Makkah Mukarrama men waqt tuloo e fajr baroz peer 12 Rabi -ul- Awwal aam alfeel ko huwi,jamhoor ka yahi qoul hai,ibn e juzi رحمة الله عليه ne bhi us se ittefaaq kiya hai.

الشمامتہ العنبریتہ فی مولد خیر،البریتہ7📚

🟥Imam Ahlesunnat رحمة الله عليه ne pehle wiladat ki taareekh ke baare men mukhtalif aqwaal naqal farmai hai aur phir do (8 aur 12 rabi ul awwal ke) aqwaal ko mu'atabar qarar de kar un par dalail irshaad farmae hain,aur phir 8 Rabi ul Awwal ko ek wajah se aur 12 Rabi Ul Awwal ko kai wajuhaat se tarjeeh di hai,lihaza 8 Rabi-ul-Awwal ko hisab ke aetibar se tarjeeh di hai, chunanche farmate hain "Hum ne hisab lagaya to Nabi Kareem ﷺ ki wiladat wale saal muharram ka girah wastiya (aagaz) Jumeraat ke roz paya to is tarah wiladat kareema ka girah wastiyah baroz itwar aur girah hilaliya baroz peer huwa is tarah peer huwa is tarah peer ke roz maah wiladat mubarka ke 8 tareekh banti hai.

رضویہ،جلد26،صفحہ412،رضا فاؤنڈیشن لاہور📚

✳Aur phir 12 Rabi ul awwal ko jamhoor ka qoul hone,maamool bih hone,mashoor hone ke aetebaar se tarjeeh di hai aur isi par amal ka hukm farmaya hai. Imam ahlesunnat imam Ahmed Raza khan رحمة الله عليه farmate hain:- ash'har o maakhuz mu'atabar 12vin hai Makkah MuazAmah men hamesha isi taareekh makan Moulud aqdas ki zyarat karte hai, jaisa ke muwahib Alladuniyah aur Madarijun nabuwwah men hai. Aur khaas us makan men isi taareekh

majlis meelad munaqid hoti. Allama qastlaani faazil zarqaani رحمة الله عليه farmate hain:"Mash'hoor hai ke Nabi e karem 12 صلی اللہ علیہ وسلم Rabi ul awwal baroz peer ko paida huwe." Imam al Gizali Muhammad Bin Ishaaq رحمة الله عليه wagerha ka yahi qoul hai.

*📚 سرح الزرقانی علی المواہب اللدنیہ،ج،ص ،دارالمرفتہ،بیروت
فتاوی*

{30}SAWAAL:-

yaum e milaad un nabi صلی اللہ علیہ وسلم yaum e eid kaise?aur ye teesri eid kaha se aai?

JAWAAB:-

Yaum e milaad un nabi صلی اللہ علیہ وسلم yaum e eid hai hazrat mulla ali qari رحمتہ اللہ علیہ farmate hain ke imam sakhawi ahle makka mukarrama ke bare men likhte hain ke wo yaum e milaad un nabi صلی اللہ علیہ وسلم ke mauqa par eid se badh kar ehtamam karte hai lekin wahabi devbandi kehte hain ke ye teesri eid kahan se aai?to unke liye itla'a hai ke ye eid o ki eid makkah mukarrama se aai hai imam shamsuddin sakhawi رحمتہ اللہ علیہ farmate hain.

قال السخاوی واما اهل مکة مدعن الخیرو البرکة فیتوجهون الی المکان المتواتر بین الناس انه محل مولده وهوفی سوق الیل رجاء بلوغ کل منهم بذلك لمقصده ویزیداهتمامهم به علی یوم العید حتی قل ان یختلف عنه احدمن صالح وطالح ومقل و سعید سیما الشریف صاحب الحجاز

ahle makka aap ﷺ ke mawlud paak jo tawatir ke sath sabit hai ke sauq al lail men waqe hai ki ziyarat ke liye is umeed par jaate hain ke unke maqasid hasil hote hain aur wo eid ke din se badh kar yaum e milaad un nabi ﷺ ka ehtamam karte hain aur us din mawlud shareef ki ziyarat ke liye har koi aata hai khawah wo saleh hai ya tale' khawah saed hai ya gair saed.

ملا علی قاری ، المولود الروی مطبوعہ لاہور ص 30📚

{31}SAWAAL:-

Waf'aat ka gam kiyon manate hain???

JAWAB:-

Hum 12 rabi ul awwal ko waf'aat ki gami nahi , ne'mat e milaad ki khushi manate hain. Hum sabit kar chuke hain ke 12 rabiul awwal yaum e milaad hai , na ke yaum e waf'aat.
Lekin agar bil farz yaum e waf'at bhi maan liya jae to milaad ki khushi manana is tarikh ko tab bhi jaez hi raheg , aur waf'aat ka sog manana mamnu hai. Kiyon ke ne'mat ki khushi manana

shar'an hamesha aur bar bar mehboob hai. Jaisa ke isa عليه الصلوةوالسلام ne nuzool e maida ke din ko apne awwaleen o akhreen ke liye yaum e eid qarar diya tha.

Lekin waf'at ka gam , waf'at se 3 roz baad manana qat'an jaez nahi. Magar afsos ke hadees ke naam nihaad ashiq ahle hadeeso samet mohaqqiqin e devband men ek ko bhi is qanoon shar'ai ki khabar nahi. Warna aisa lagoo (bekar) aitraz karne ki naubat nahi aati.

Chunanche imaam darul hijrat ,imaam malik bin anas al asbehi, imaam rabbani muhammad bin hasan ul shibani , imaam abubakar abdur razzaq bin hamamus sin'ani , imaam hafiz abubakar abdullah bin muhammad bin abi shiba , iamam abu bakar abdullah bin zubair al hamidi, imam e jalil ahmad bin hambal , imam jafar ahmad bin Mohammad at tahawi , imaam abu abdullah muhammad bin ismail albukhari , imaam muslim bin alhajaj alqaseeri , imaam abu isa muhammad bin isa bin suratul tirmizi , imaam Abudawood suleman bin ash'asusajistani , imaam abdur rehman ahmad bin shoaib alnasai , imaam abu abdullah muhammad bin yazeed bin majah al qazwini , imaam abu muhammad abdullah bin abdul rehman aldarimi , imaam abubakar al bizarre , imaam abu muhammad abdullah bin ali bin jarud al nisha puri , aur imaam hafiz

abubakar ahmad bin hussain al behqi رحمہم اللہ تعالیٰ , jamaat muhaddisin , asanaid shahiya o muattar ke sath , jamaat sahaba: anas bin malik , abdullah bin umar , umhaat al momineen: ayesha siddiqa , umme salma , zainab binte Hajas , imaam habibah , hafsha , nez imaam atya alnisharya , farya binte malik bin sanan ukhat abu saeed al khidri رضي الله تعالیٰ عنہم وعنہن se marfua ba alfaz mukhtalfa ek mazmoon riwayat farmate hain:

" امرناان لا نحد على ميت فوق ثلاث الا لزوج"

"Hame hukm diya gaya ke ham kisi waf'aat yafta par 3 din ke baad gum na manaen , magar shauhar par (sirf khawind ki maut par char mahine dus din sog hai)."

(📚 المؤطا۔ المصنف۔ المسند۔ البخاری۔ المسلم۔ الجامع السنن ۔ ابوداؤد ۔ النسائی ۔ ابن ماجه ۔ الدارمی ۔ مسند البراز۔ البیہقی۔)

{32}SAWAAL:-

Chiragh kiyo kiya jata hai???

JAWAB:-

Hazrat abul aas رضي الله عنه ki walida bayan karti hain:

شهدت آمنة لما ولدت رسول الله فلما ضر بها المخا ص نظرت الى ”*
النجوم حتى انى اقول لتقعن على ، خرج منها نور اضاء له البيت الذي
نحن فيه والدار ، فما شيئ انظر اليه الا نور “*

<u>*TARJUMA:*</u>

RasoolAllah ﷺ
ki wiladat ke mauqe par main sayyeda amina
رضي الله عنها
ke pas moujood thi,Jab apki wiladat qareeb huwi to sitare itne qarib ho gae ke main ne kaha ke tare mujh par guzar jaege jab aap ﷺ ki wiladat huwi to aisa noor nikla jisne hamare kamre aur ghar ko bhar diya pas main jis cheez ki taraf bhi dekhti to noor hi nazar aata."

المعجم الكبير للطبرانی،ج1،ص147،مکتبہ ابن تیمیہ،القاہرہ📚

Imam qastlani رحمة الله عليه *📚923ھمتوفی* **ne ek riwayat naqal ki, farmate hain:**

***TARJUMAH:* Hafiz abu naeem ne ata bin yassaar** رضي الله عنه **ke waste se umme salma** رضي الله عنها **se riwayat kiya unhone hazrat amina** رضي الله عنها **se riwayat kiya woh farmati hain: "raat main ne dekha mein ne ek noor jana (paidah)hai, jis se sham ke mahallat raushan ho gae yaha tak ke main ne unhe dekh liya".**

مواہب اللدنہ ج1،ص78 ،المکتبہ التو فیقیہ،القاہرہ📚

Meraj ki raat jab nabi kareem ﷺ sidratul muntaha par pahunche to aap ﷺ ki amad par aap ﷺ ke ejaz o ikraam ke izhar ke liye us mubarak darakht ko sone ke tukdon se sajaya gaya tha. Chunanche *📚 صحیح مسلم ،سنن نسائی شریف*men farmane baari*اذ یغشی السدرۃمایغشی*

***TARJUMA KANZUL IMAAN:-* Jab sidra par chhaa raha tha chhaa raha tha.**

📚پارہ27 ، سورۃالنجم ، آیت16📚

Iski tafseer men mazkur hai (farasaah man zahab)(فراش من ذھب) yani us waqt sidratul muntaha par sone ke jagmag jagmag karte tukde chhaa rahe the.

📚 صحیح مسلم ،باب فی ذکر سدرۃ المنتھی ،ج ،ص، ھار احیاء التراث العربی ، بیروت۔سنن نسائی ، فرض الصلوۃ وذکر اختلاف النا قلین ،ج،ص،مکتب المطبوعات الا سلا میہ،حلب۔

alideen hazraat ko eid miladunnabi ﷺ se jane kya adawat hai ke wo is jaez o mustahab kaam ko yahud o nasara se mushabeh qaraar de kar na jaez qarar dena chahte hain, halanake agar wo ye kam Karna chahte hain to itni tag o du karne ki koi zarurat nahi hai, balke sirf itna kare ke ek hadees se ye sabit kar de ke huzur nabi e

Kareem ﷺ ya kisi sahabi ne milaad manane se mana farmaya ho, magar in aqalmando'n se ye aasaan kam nahi hota aur ho bhi kaise???

Kiyon ke huzur nabi e Kareem ﷺ ke sahaba علیہم رضوان, aimma e kiraam علیہم رضوان, fuqha e kiraam علیہم رضوان, aur ahle muhabbat muslameen o muslimaat balke khud huzur nabi e Kareem ﷺ se milad manana sabit ho chuka hai jaisa ke ma qabl zikr ho chuka hai.

Mazeed ye ke ham yaume wiladat manate hain aur yaum e wiladat manana yahud o nasara ki rasam nahi hai, niz is se ye bhi sabit ho gaya ke huzur nabi e Kareem ﷺ ne mukammal deen pahunchaya is me eid milaad bhi hai, Is hadees ka matlab ye hai ke "jo shakhs jis qaum ki mushabihat ikhtiyar karega wo uske sath hoga".

Chunanche hum ahle sunnat wal jama'at to الحمدالله huzur nabi e Kareem ﷺ se muhabbat aur milad manane ki wajah se in ﷺ aur in ﷺ ke sahaba kiraam علیہم رضوان ke sath honge jab ke ye gair muqallideen apna hashar soch len, ke wo adawat men ek to milaad nahi mana rahe balke is tarah ki khurafat o bakwas kar ke apni akhirat ko tabah kar rahe hain, niz is aitiraz ka jawab bhi guzar gaya ke sahaba kiraam علیہم رضوان, ummatul momineen رضوان الله علمین binat e Rasool ﷺ ne

apne apne andaz men apni muhabbat ke mutabiq milad e mustafa ﷺ manaya,

Jaisa ke seerat o hadees ke kutub se sabit hai ke...

Huzur nabi Kareem ﷺ
shamail o khasail, ikhlaq o mojizat aur aap ﷺ ke aswa e husna ke waqiyat bade josh o fakhr se bayan karte the aur huzur nabi e Kareem ﷺ ki shan me mad'h sarai kiya karte the yahi wajah hai ke ye kutub seerat aur ahadees (maslan sihah e sitta) hum tak mutwatir pahunche jin ke begair gair muqallideen ke dalail mukammal nahi hote
To aye gair muqallid!!! ye milaadunnabi nahi to aur kya hai???

{34}SAWAAL:-
Jashne Milad par fuzool kharchi hai,is raqam se koi masjid,aur madrasa ya hospital wagairah banwaya ja sakta hai ,ya kisi garib bewa aur yateem ki imdad ho sakti hai???

JAWAB:-
{1}NEKI KE HAR RASTE MEN MAAL KHARACH KARNA CHAHIYE*

ALLAH aur us ke rasool ﷺ ko ye pasand hai ke un ki raza ke liye neki ke har raste men maal kharch kiya jae har wo kaam jis par maal kharch karne se ALLAH aur us ka rasool ﷺ khush ho us men zarur maal kharch karna chahiye.

📚"� Mishkaat shareef men hadees maujood hai ke ek sakhi Allah ki bargah men pesh hoga aur arz karega: ae Allah main ne har us raste men maal kharch kiya jis par kharch karne men tu raazi tha malum huwa ke Allah ko ye pasand hai ke infaaq فی سبیل اللہ ka har rasta azmaya jae."

🌹Hum ahlesunnat wal jamaat garibo'n,yatimo'n,aur bewao'n ki daad rasi bhi karte hain, juloos e miladunnabi ﷺ ke iftitah par kai bewao'n men lehaaf aur silai mashine taqseem ki jati hain. Hum masajid aur deeni madaris bhi tameer karte hain jin men padhne wale talba (student) ke rehne aur khane pine ka intezam kiya jata hai hum aspatalo aur yateem khano wagairah ki tameer men bhi hissa lete hain. Ramzanul mubarak men iftariya'n bhi karwate hain,is ke sath sath nabi e kareem ﷺ ki duniya men tashreef awari ki khushi men jalse juloos bhi mun'aqid karte hain.

Naat khwanan e Rasool ﷺ aur ulma kiram par paise bhi nichhwar karte hain, kyun ke wo

hamare habib ﷺ ki tareef karte hain, aur jo habib ki tareef kare us par sab kuch nichwar kiya ja sakta hai.

💎Algaraz hum chahte hain ke neki ke har raste men daulat lutae ,mumkin hai ke Allah ko hamara koi kharcha hi pasand aa jae aur akhirat sanwar jae.

�{2} HUSUL E NE'AMAT PAR KHUSHI MEN MAAL KHARCH KARNA

📚Mishkaat sharif men maujood hai ke hazrat umar رضی اللہ تعالیٰ عنہ ne nabi e kareem ﷺ se teen (3)saal men sureh baqra padhi ,us ke khatam hone par ount zabah kiya aur sahaba karam ki dawat ki.ab ye aitraz hazrat umar رضی اللہ تعالیٰ عنہ par bhi warid hoga ke aap ne aisa kiyun kiya wahi ount kisi garib ko bhi de diya jata to us ka bhala ho jata ya ount ki raqam kisi bewa ko de di jati to us ke chand din acche guzqr jaate par aap ne yu hi fuzool kharchi kar di,lekin nahi.

💎Hazarat umarرضی اللہ تعالیٰ عنہ ki rooh jawab de rahi hai ke allah ke bando!!!

Jaha garibo'n aur bewao'n ki dadrasi karna Allah ko pasand hai wahan ne'mat hasil hone par

daulat lutana ,khane khilana bhi Allah ko pasand hai usi tarah ham kahte hain ke nabi e karim ﷺ sari kainat ke liye allah ki taraf se rahmat ban kar aaye hain,nemato'n ke khazane saath lae hain, to jaha garib parwari karna Allah ko pasand hai ,waha zaat e rasool ﷺ jaisi ne'mat ke husool par maal kharch karna,khana khilana,aur ulma aur qur'a ki hausla afzai karna bhi Allah ko pasand hai
{3} WALIMA AUR AQIQA KIYON JARI HUWE??

Shadi hone par walima karna sab dosto'n ,rishtedaro'n ko khawah wo kitne hi ameer o kabeer ho bula kar khana khilana sunnat e rasool ﷺ hai, phir baccha paida hone par aqiqa karna janwar zabah kar ke dawat ka ahtemam karna sunnat e rasool ﷺ hai aur shara'a ne is ko zaruri qarar diya.

Akhir ye tariqe kyun jari kiye gaye kya in par aitraz warid nahi hota ke walima ,aur aqiqa par sarf hone wali raqam kisi garib ka ghar aabad kar sakti hai magar nahi , shra'a ki taraf se ye jawab diya jaega ke ne'mat hasil hone par khushi kiya ja sakta hai .

*☞�JASHN E EID MILADUNNABIﷺ ko fuzul kharchi kahne wale apne haan baccha paida

hone par kya kuch nahi karte aur fuzool kharchi ke saare fatwe bhul jate shadi biyah'on par kitna kitna paisa uda dete hain us waqt un ko garibo ki yaad nahi aati ,aur fuzool kharchi ke saare fatwe bhool jate hain.*

😇AYE ALLAH KE BANDO!!! SIRF JASHN E MILADUNNABI ﷺ PAR KHARCH HONE WALI RAQAM HI TUMHEN ,FUZOOL KHARCHI MAHSUS HOTI HAI???

{35}SAWAAL:-

Mukhalifeen ke aakabir aur milad.

JAWAB:-

MAHAJIR MAKKI علیہ الرحمہ AUR MILAD*

✔Mukhalifeen ke peero murshid haji imdadullah mahajir makki علیہ الرحمہ farmate hain:

"Aur mushrib faqeer ka ye hai ke mehfile maulud men shareek hota hun bulke zariya e barkaat samajh kar har saal mun'aqid karta hun aur qayam men lutf o lazzat pata hun".

فیصلہ ہفت مسئلہ،ص5،مطبوعہ قیمی پریس،کانپور📚

SHAH WALI ALLAH MUHADDIS DEHLWI عليہ الرحمہ AUR MILAD

❁Shah wali Allah muhaddis dehlawi عليه الرحمه likhte hain:

"Makka mukarrama men nabi e Kareem ﷺ ke milad ke din men aap ﷺ ke maulud mubarak par hazir tha, jis men hazirin nabi e Kareem ﷺ par darud padh rahe the aur wo mojaza'at bayaan kar rahe the aap ﷺ ki wiladat ba sa'adat par hazir huwe ye main nahi keh sakta ke wo anwaar main ne jism ki aankh se dekhe ya ruh ki aankh se, main ne tammul kiya to malum huwa ke ye anwaar malaika ki janib se hain (jo milad Sharif jaise) ijtima'at o majalis par muqarar hain".

📚فیوض الحرمین،ص27

SHAH ABDUL RAHEEM DEHLVI عليہ الرحمہ AUR MILAD

❁Shah Abdul Aziz muhaddis عليہ الرحمہ ke walid shah abdul raheem dehelviعليہ الرحمہ famate hain:

✔"Main har saal huzur nabi e Kareem ﷺ ke milad ke mauqe par khane ka ehtimaam karta

tha lekin ek saal khane ka intezaam na kar saka, haan kuch bhune huwe chane le kar milad ki khushi men logo men taqseem kar diye, raat ko khawab men dekha ke huzur nabi e Kareem ﷺ badi khushi ki halat men tashrif farma hain aur aap ﷺ ke saamne wahi chane rakhe huwe hain".

📚 الدر اللثمین فی مجموعة المسلسلات،ص61،میر محمدکتب خانه کراچی

<u>*SHAH ABDUL AZIZ MUHADDIS DEHELVI علیہ الرحمہ AUR MILAD*</u>

🌹Shah Abdul Aziz muhaddis dehelvi علیہ الرحمہ farmate hain:

💎"Rabiul awwal Shareef ki barkat nabi e Kareem ﷺ ke milad shareef se hai, jitna ummat ki taraf se sarkaar صلی اللہ علیہ وسلم ki baargah men durud o salam aur ta'amo ka ye hadya pesh kiya jata hai utna hi ummat par aap صلی اللہ علیہ وسلم ki barkato ka nuzul hota hai".

📚فتاوی عزیزی،ج1،ص163

<u>*SIDDIQUE HASAN BHOPALI AUR MILAD*</u>

➰Siddiq hasan bhopali gair muqallid likhta hai:

"(izhare farah) khushi ka izhaar milad e nabi ﷺ par paya jata hai so, jisko hazrat ﷺ ke milad ka sun kar farhat hasil na ho aur husule na'mat par shukr e khuda ka munkir ho wo musalmaan nahi".

الشما مة العنبريه،ص70

Aap logo ke akabareen miladunnabi ﷺ manate aaye hain aur is se mustafeed bhi huwe hain ab ya to in par pehle shirk o bid'at ke fatwe lagao in ko galat tasleem kar diya phir tum bhi aao aur jashne eid miladunnabi ﷺ manao.

{36}SAWAAL:-

Sarwar e kaainat ﷺ ke zikr e aqdas aur mahfil e milad ke liye rabiul awwal ki takhsees ka kya hukum hai???

JAWAB:-

Imam ahlesunnat imam ahmad raza khan رحمہ اللہ تعالیٰ علیہ is tarah ke SAWAAL ke jawab men farmate hain:

"Zikr huzur sayyadul mahbubin ﷺ noor e iman wa suroor e jaan hai ,un ka zikr be Ainihi zikr e rahman عزوجل hai".

Allah irshad farmata hai ,

"ورفعنالک ذکرک"

TARJUMA:-
"Ae habib ﷺ hum ne tumhari khatir tumhara zikr buland kar diya hai".

پارہ30 ،سورۃ الانشراح،آیت4📚

🕮Hadees men hai: Is aayat e karima ke nuzul ke baad hazrat zibrail e ameen علیہ السلام hazir e baargah e aqdas huzur sayyad e aalam ﷺ huwe aur arz ki allah rabbul izzat farmata hai.

" اتدری کیف رفعت لک ذکرک"

TARJUMA:-
" kya tum jante ho main ne kaise buland kiya tumhare liye tumhara zikr? "

💎Huzur e akram noor e mujassam shah bani e aadam rasool e mohtasham ﷺ ne arz (اللہ ا علم) Tarjuma" ALLAH khub janta hai ".

Irshad huwa:

" جعلتک ذکر امن ذکری فمن ذکرک فقد ذکرنی"

"Ae mehboob ﷺ!!! Main tumhe apne zikr men se ek banaya hai ke jisne tumhara zikr kiya beshak usne mera zikr kiya".

*الشفاء بتعریف حقوق المصطفی،الباب الاول،الفصل
الاول،ج1،ص15 المطبعۃ الشرکہ الصحا فیہ،مصر*

☪Aur maah e rabiul awwal sharif is ke liye zyada munasib hai .jaise daur quraan wa khatam quran ke liye aur mahe ramzan ke isi mahine men quraan utra.

شہر رمضان الذی انزل علی"۔"

TARJUMA:-

"maah e ramzan sharif wo ba barkat mahina hai ke jis men quran majeed utara gaya".

پارہ2 ،سورۃ البقرہ،آیت185

Yaha is aalam men huzur sayyad e aalam ﷺ ka raunaq afroz hona mahe rabiul awwal men huwa .lihaza huzur aqdas ﷺ do shamba (somwar) ko roza rakhte the aur wajah yun irshad farmai.

Aur wajah yun irshad farmai:

فیہ ولدت وفیہ انزل علی"۔"

🏝"Isi din main paida huwa hun aur isi din mujh par wahi nazil huwi".

مسنداحمدبن حنبل ج6،ص368،مکتب الاسلامی،بیروت📚

🍃Ye takhsisaat ba wajh e munasibaat hain tu un par ta'an jihel se munasibat takhsees ko to farmaya gaya:

"صوم یوم السبت لالک ولاعلیک"۔

TARJUMA:-

"Roza ke liye shamba (hafta) ki takhsees na tujhe nafa'a na mazar".

مسنداحمدبن حنبل ج6،ص368،مکتب الاسلامی،بیروت📚

💐To munasibaat e jalila ke baais takhsees par kya aitraz ho sakta hai ,haa takhsees ba mana tauquf ke auro (ke liye) ho hi na sake ya ba mana wajoob shara'i ke is din hona shara'an lazim aur dusre din jaez ho zarur e batil ho magar wo hargiz kisi ke zahen men nahi koi jahil bhi aisa khayal nahi rakhta .

ولکن الوھابیۃ قوم لا یعلمون

(Lekin wahabi aise log hain jo kuch nahi jaante) .

فتاوی رضویہ ص23،ص752،رضافاونڈیشن،لاہور📚

{37}SAWAAL:-

Mehfil maulud shareef men huzur sarwar e alam ﷺ tasreef farma hote hain ya nahi??? Aur waqt e paidaish qayam karna mustahab hai ya biddat???

JAWAB:-

Imaam ahle sunnat imaam ahmad raza khan رحمة الله عليه is tarah ke SAWAAL ke jawab men farmate hain:

Majalis e khair men huzur nabi e kareem ﷺ ki tashreef aawari akabeer e auliya ne mushahida farmai aur bayan kiya ,

* كمافى بهجة الا سرارللامام الاوحداب الحسن نورالدين اللخمى الشطنوقى و تنويرالحوالک للامام جلال الله والدين السيوطى وغيرهما لغيرهمارحمة الله تعالٰى عليهم*

TARJUMA:-

jaisa ke بهجةالاسرار men hai jiske musannif imaam yakta e zamana abul hasan nooruddin ali lakhmi satnuti hain aur tanveerul hawalik men hai jiske musannif imaam jalaluddin suyuti hain in do kitabon ke ilawah aur kitabon men bhi hai. Un sab par Allah ki rehmat ho.

Magar ye koi kulliya nahi ke sakar ﷺ ka karam hai jisper ho jab ho.

***TARJUMA:-**

}Agar badshah budhiya aurat ke darwaze par qadam ranjah farmae to use khwaja (sardar) to muchho'n ko taao na de.

{2} Sehri ke waqt ek chunti ne yahi dua mangi shayad uske yaha hazrat suleman عليه السلام tasreef lae.

{3} Ek dana parinde ne us se kiya khoob kaha , suleman عليه السلام to zarur jalwa afroz hon magar kaunsi jagah ho, zaraye to keh do.

🌹Majlis milad mubarak men waqt zikr wiladat muqaddas qayam jis tarah harmain shareefain o jami e bilad o darul islam men dayra o mamool hai mustahib o mustahin hai.

Allah irshad farmata hai:

"وتعزر وه وتو قروه"۔

TARJUMA:-

"Unki yani nabi e kareem ﷺ ki izzat o tauqeer karo".

Allah irshad farmata hai:

"ومن يعظم شعا ئر الله فا نها من تقوى القلوب"۔

TARJUMA:-

Aur Allah ke nishanon ki tazeem kare to ye dilon ki parhezgari se hai".

📚پ17، سورۃ الا نبیاء،آیت32📚

💎**Allama sayyed jafar barzanji madni** رحمة الله عليه **aqdul jawahar men farmate hain:**

وقد استحسن القيام عند ذكر مولده الشريف ﷺ ائمة ذوروابة فطوبى " لن كان تعظيمةﷺ غاية مرامه ومراه".

TARJUMA:

- "Sahab e riwayat aur ahle mushahida e aima e kiram ne ba waqt e zikr wiladat shareef qayam ki mustashan qarar diya hai. Lehaza us shakhs ke liye khushkhabri hai jis ka gayat maqsad aur markaz nigah e nabi muhtaram ﷺ ki tazeem karna hai".

📚 عقد الجواہر فی مولد النبی الا زہر،ص25،26،جامعہ اسلامیہ،لاہورفتاوی

📚رضویہ،ج23،ص749،رضافاونڈیشن،لاہور📚

{38}SAWAAL:-

Agar eid manae begair khushi nahi ho sakti to jab huzur nabi e Kareem ﷺ ko nabuwat mili us din aap khushi kyun nahi manate??? me'raaj ke din aap khushi kyun nahi manate??? Kya me'raaj aapki khushi nahi???

JAWAB:-

Jis din huzur nabi e Kareem ﷺ ko nabuwat mili wo din aap bata den, taake ham us din bhi khushi manaen. Kiyun ke Alhamdulillah ahle sunnat wa jama'at ka ye aqeeda hai ke huzur nabi Kareem ﷺ us waqt bhi nabi the jab aadam علیه الصلوۃوالسلام ruh aur jasad ke darmiyaan the.

📚3609ترمزی

To us waqt din to muta'yyan hi nahi huwe the to ab ham kya karen???..... Jawab ke muntazir rahenge.

Me'raaj ke din khushi nahi manate to uska jawaab ye hai ke ham alhamdulillah me'raj ki raat bhi khushi manate hain aur us raat ki taqreeb men tamaam masajid aur madaris men me'raj ke waqiaat aur huzur nabi e Kareem ﷺ ke mo'jizat bayan kiye jate hain.

Aur hamare nazdik huzur nabi Kareem ﷺ ki aamad ke waqiyat aur mu'jizat ka zikr Karna hi eid hai aur ham to eid ba mana khushi istemal karte hain.

{39}SAWAAL:-

"قل بفضل الله و بر حمته فبذالک فليفر حوا"-"

TARJUMA:-"
Tum farmao ke Allah hi ke fazal aur usi ki rehmat par chahiye ke khushi Kare". Aap log eid miladunnabi ﷺ ke saboot ke liye is ayat ko pesh karte hain, khud aapke sadrul fazil naimuddeen رحمة الله عليه aur hazrat ibne abbas aur qatada رضوان الله عليهم ke hawale se kehte hain ke fazl se murad islam hai aur rehmat se murad hadees hai, farah ke mana mufti naimuddeen sahab رحمة الله عليه khush hona likhte hain, eid manana nahi, agar farhat o khushi ke liye eid manana zaruri hai to phir islam milne par, ahadees milne par bhi ek ek eid hogi, nabi Kareem ﷺ ke nabuwat milne par, huzur ﷺ ki tamaan shadiyo par, aulad men se har ek ki paidaish par eid manaen. Kya aap ko in cheezo ki khushi nahi hai???

JAWAB:-
Gair muqallideen hazraat ne khud tasleem kar

liya ke is aayat men jo fazl hai us se murad islam hai aur rehmat se murad hadees hai aur dalalatunnas aur isharatunnas se ye shabit ho raha hai ke jab hadees rehmat hai to hadees wala wo yaqinan hadees se badi rehmat hai aur jo jitni badi rehmat hai uski khushi utni hi zyada hogi niz is baat ki taeed Qur'an paak ki mashoor o maroof ayat hai:"وما ارسلنک الا رحمة للعلمین" to jab huzur nabi Kareem ﷺ tamam almeen ke liye rehmat hain to tamam hi ko iski khushi manani chahiye, khususan un hazraat ko jo apne apko ahle hadees kehte hain. Niz is baat par daleel ke rehmat muraad huzur nabi paak ﷺ ki zaat e paak hai to aiye hum hazrat sayyaduna abdullah ibne abbas رضي الله عنه ki riwayat se hi sabit kiye dete hain, mulahiza ho, chunancha allama aalusi عليه رحمة
apni tafseer men farmate hain ke:
" عن ابن عباس رضی الله عنهما ان الفضل العلم والرحمة محمد ﷺ "-

تفسیر روح المعانی:سورہ یونس،آیت58

Yani hazrat sayyeduna ibne abbas رضي الله عنه se riwayat hai ke: "fazal se muraad ilm hai aur rehmat se murad Mohammad ﷺ hain".

Lo gair muqalido!!! aqal ke andho apne huzur ﷺ se adawat ko pare rakh kar ankhe khol kar

is riwayat ko dekho ke hazrat ibne Abbas رضي الله عنه rehmat ki tafseer jaan e kainat ﷺ ki zaat e paak se kar rahe hain. Are zalimo!!! Ab to ahle haq men shamil ho jao. Agar farah ke ma'ane khushi ke hain to janab eid ke ma'ane bhi khushi ke hain.

Rahi baat ye ke islam milne, ahadees milne, wagairah wagairah par eid kiyun nahi manai jati??? to ye baat aya (zahir) hai ke hum ehle sunnat o jama'at ko hi to in tamaam cheezo ki khushi hoti hai, warna hamare ilawah aur kise hoti hai??? Kya in gair muqallideen aur naam nehad ahle hadees ko hoti hai??? Jo in tamaam usool ki bhi asal yani huzur nabi Kareem ﷺ ki zaat e paak ko hi adawat ki wajah se aitrazat ka nishana banate hain aur jab wo asal al usool ke milaad ki khushi nahi manate to usool ka darja to asal al usool se kam hai kiyu ke huzur nabi Kareem ﷺ Allah ki ne'mate uzma hain.

Chunanche Qur'an majeed men hai ke:

" لقد من الله على المؤمنين اذبعث فيهم رسولا من انفسهم"۔ "

TARJUMA:-

"Tehqeeq Allah ne momineen par ahsaane (azeem) farmaya ke jab un me unhi me se (apna) rasool ﷺ bheja"

Aur ek jagah farmaya:

" واما بنعمة ربك فحدث"۔

TARJUMA:-

"Aur apne rab ki ne'mat ka khoob charcha karo".

To ae gair muqallido, wahabiyo!!! batao hum us ne'mat e uzma ka khoob charcha kyu na kare???

{40}SAWAAL:-

kya wajah hai ke jahan qurbani deni pade wahan jihad ki farziyat bhi nazar nahi aati ,jahan khane peene ka masla ho to bid'at bhi wajib nazar aati hai ???

JAWAB:-

ye gair muqallidin ka ham ahlesunnat wa jamat par sarasar bohtan o ilzam e azim hai ke ham jihad ki farziyat ke waqt qurbani nahi dete .1857 ki jang e azadi men sab se pahle angrez hukumat ke khilaf fatwa dene wale allama fazle haq gaira badi رحمت الله عليه the.

Aur us jange azadi men kaseer ulma e ahlesunnat wa jamaat ki laasho'n ko darakhto'n aur khambo'n par latkaya ja raha tha us waqt ye wahabi gair mukallid hazraat angrez hukumat ko aman o salamati wali hukumat kah rahe the

aur us angrez hukumat ke samne dast basta (haath baandh) kar khade ho kar ye mutalba pesh kar rahe the ke ab bas hame wahabi ke bajae mohammadi ka naam diya jaye .to us waqt unhe jihaad yad na aaya kyun ke us waqt un ka kharcha pani jo bandha huwa tha {jo chahe un gair muqallidin ki tarikh utha kar dekh le} aur aaj dahshat gardi ko ye jihad ka naam dete hain .ye kahan ka jihad hai ke musalmano ko hilaak kiya jae aur un ki imlak ko nuksan pahonchaya jae .is jihad ka subut ye log hame qura'an o hadis se de de? Ye kahan likha hai ke kisi ki ibadat gaaho ko bomb se uda diya jaye ? Balke hame hadis men to milta hai ke huzur nabi e karim ﷺ ne irshad farmaya ke "yahood o nasara ki ibadat gaaho ko tabah na karna " to huzur nabi e karim ﷺ khud to yahud o nasara ki ibadat gaaho ki hifazat ka hukum irshad farma rahe hain aur ye musalmano ki ibadat gaaho ko bamo se uda kar kaha ka jihad sabit karna chahte hain???

Aur ye jo gair mukallido ne hame khane peene ka ta'ana diya hai to alhamdullah ham ahlesunnat wa jamaat to milad aur fatiha ka pakiza khana khate hain.

Jab ke in bad nasibo ke muqaddar men kya hai is ke liye inhi ke ghar ki kitab " fatawa ahle hadis" ki ye ibarat padhiye:

"jin janwaro ka gosht khaya jata hai (gaai, bakri ,wagairah) un ka gobar (peshab) tak paak aur halal hai ".

*فتاوی اہل حدیث،ج**2**،ص**566**،مطبوعہ سرگودھا📚*

Aur ulma e deoband ka fatwa bhi mulahaza kar len ke:

"Aam paya jane wala kawwa na sirf halal hai balke baais e sawab hai".

*فتاوی رشیدیہ(کامل)**598**📚*

Niz milad ko haram kahne walo ki ye "pasand " bhi mulahaza farmaye ke :
"Hindu tehwar (holi/ diwali) ki puri khana jaez hai , aur soodi raqam se lagai huwi hinduo'n ki sabil se pani pine men bhi koi harj nahi hai".

*فتاوی رشیدیہ(کامل)**575**📚*

So aye munkirine milad ! Tumhe janwaro ka gobar o peshab ,udte huwe kawwe aur hindu tahwar ki puriya'n mubarak ho ...

Aur hame Aaqa nabi e karim ﷺ ke milad ka pakiza niyaz ...

{41}SAWAAL:-

Jo kaam huzur صلی اللہ علیه وسلم ya sahaba e kram علیهم الرضوان se sabit nahi bid'at hai???

JAWAB:-

Munkirin ko zikre miladun nabi ﷺ "ki tareef hi maloom "nahi isi liye ye jahilana aitraz karte hain aur us ko biddat keh dete hain. Nabi kareem ﷺ aur sahaba e kiram علیهم الرضوان ke na karne se mumaniyat lazim nahi aati.

{1} Imam ahmad bin hajar qastalani رحمة الله علیه shareh *📚صحیح بخاری المواہب اللدنیه*men farmate hai ke:

" الفعل يدل على الجوازوعدم الفعل على المنع "

TARJUMA:-

"feil karne se jawaz samjha jata hai aur na krne se mumaaniyat nahi samjha jata hai aur na karne se mumaniyat nahi samjhi jati".

📚فتح الباری،ص6، التبیان

{2} shah abdul aziz mohaddees dehlvi رحمة الله علیه"تحفه اثنا عشریه" mein farmate hain ke:

" تکرون چیزے دیگر است و منع فرمودن چیزے دیگر

TARJUMA:- "Tumhari jihalat hai ke tum ne kisi fail ke na karne se mumaniyat samajh rakha hai".

التبیان ،ص📚6

{3} Hazrat sayed mujaddid alif sani رحمة الله علیه farmate hai ke: "mukhalifin ki kutub e ahadees men khulfa e salasa ko jannat ki basharat ki riwayat ka na hona adam basharat par dalalat nahi karta".

مکتوبات حصه دفتر دوم مکتوب نمبر📚96

{4} Gizali e zama'n allama sayed ahmed saeed shah kazmi رحمة الله علیه farmate hai ke: "Adam e naqal Adam e wajud ko mustalzim nahi is liye e mehez manqool na hone se adm shabit nahi hota aur hamare liye itna kaafi hai ke is ki hurmat ki daleel sharai se sabit nahi".

معراج النبی ﷺ📚144

{5} Molana Abdul haee lakhnawi رحمة الله علیه likhte hain: " teen zamno ke baad har naye kaam ko shar'ai dalaai par pesh kiya jaega agar is ki koi nazeer in teenu zamano men huwi ya wo kisi shara'i daleel ke tahet huwa to wo biddat na hoga, kiyun ke biddat use kehte hain jo teen

zamano men na ho aur na hi kisi shara'i daleel k tahat ho".

اقا مۃالحجۃ علی ان الاکثار فی التعبد لیس بیدعۃ،6📚

🍃Maloom huwa ke kisi sahabi ka koi kaam na karne se us ko na jayaz nahi kaha jaa sakta aur na krne ko daleel banata hai ye us ki jihalat hai.

{6} Khud dewbandiyon ke sabiq mutahim darul ulum devband "qari muhammad tayyab" likhta hai ke: "hujjat ke silisile men mustaqlan feil sahaba ka mutalaba kiya jana shara'i fan istidlal ko challenge karna hai". Aur ek jagah likhta hai ke: "kisi kaam ka "na hona" aur "mana hona" in dono baaton men farq hai ,

Qari muhammad tayyab mazeed likhta hai ke: "adm e zikr ke ma'na duniya men kahin bhi nafi aur mumaniat ke nahi hote".

کلمہ طیبہ صفحہ84

{7} *سنن درامی📚*
sharif men hadees hai ke:

" عن ابی سلمۃ ان النبی سئل عن الامر یحدث لیس فی کتاب ولا سنہ فقال ینظر فیہ العابدون من المؤمنین"۔

TARJUMA:- Hazrat abu salma رضي الله عنه farmate hai ke Rasoolalallah ﷺ se aise nae kaam (jis ki wazahat kitab o sunnat men na ho) uske baare men pucha gaya to aap ne farmaya ke is amar muhdis ke baare men abideen ko gaur o fikar karna chahiye".

📚دارمی

🍃Is hadees mazkurh aur hawala jaat se ye baat wazeh ho jaati hai ke har naye kaam ko bura samajh kar rad nahi karna chahiye balke is ke liye ye wazeh hukum maujood hai ke mujtahideen aur ahle Allah is ke baare men faisla karen.

{42}SAWAAL:-

"Huzur nabi e Kareem ﷺ ne farmaya: "jisne hamare is deen men koi aisi nayi baat nikali jo is me nahi, woh mardood hai" riwayat men alfaza bhi hai ke: "nau paida umoor se bacho , kiyun ke nau paida amr biddat hai aur har biddat gumrahi hai" inka Kya matlab hai???

JAWAB:-

Yaad rahe ke yaha bid'at zalala se murad wo bidda'at hai jo shara' ke khilaf ho jaisa ke pehle iska bayan guzar chuka. Aur is baat ka saboot

khud nabi e Kareem ﷺ ke farmaan se bhi milta hai, jo shakhs gumrahi ki biddat nikale jis se Allah aur rasool ﷺ razi na ho us par un sab ke barabar gunah hoga jo us par amal karen aur un ke gunahon se kuch kam na karega.

مشکوۃ باب الاعتصام📚

Aur allama ibne manjoor afriqi رحمۃ اللہ علیہ allama ibne aseer رحمۃ اللہ علیہ ke hawale se likhte hain:

📖"Hadees men har naya kaam bid'at hai is se muraad wo kaam hai jo shariat ke khilaaf ho".

*شرح مسلم **2/53** بحوالہ لسان العرب**8**،ص**6**📚*

Aur mulla Ali qaadri رحمتہ اللہ علیہ farmate hai:

” والمغنی ان من احدث فی الاسلام وایا فھو مردودعلیہ اقول وصف ھذاالامر اشارۃالی امدادالااسلام کمل“۔

<u>*TARJUMA:-*</u>

Jo Islam men aisa aqeeda nikale ke deen se nahi hai wo us par rad hai mainn kehta hun “ھذاالامر” ke wasf me us taraf ishara hai ke islam ka muamla mukammal ho chuka hai".

مرفات شرح مشکاۃ📚

Shaikh muhaqqiq Abdul haq muhaddis dehlavi رحمة الله عليه is hadees ki sharah men farmate hain: "is se muraad wo cheez hai jo ke deen ke khilaaf ya deen ko badalne wali ho".

اشعة اللمعات📚

🍃Pas maloom huwa yaha biddat se murad wo biddat hai jo deen ke kisi amal o hukm ke khilaf ho ya deen ko badal dene wali biddat ho.

Is tarah allama ibne hajar asqalani رحمته الله عليه ne is hadees ke tehat farmaya hai ke: "Is se murad ahadees men jis naye kaam ko biddat aur zalalat kaha gaya hai yeh hai ke jis cheez ka asal shariyat men na ho aur is par bar angekhta karne wali mehaz insani irada ho aur wo naya kaam jiski asal shariyat men shamil ho wo accha kaam bais e sawab hota hai."
شرح اربعين📚

{43}SAWAAL:-

Eid e milad manana aur huzur ﷺ ki wiladat ba sa'adat par khushi manana kaisa ???

JAWAB:-

Imam qastalani shareh bukhari رحمته الله عليه mawahibulladunya men farmate hain:

🌹 "Rasoolallah ﷺ ke wiladat ke mahine men musalman hamesha mahfile'n mun'aqid karte chale aae hain aur khushi ke saath khane pakate rahe aur dawat e ta'am (khana) karte rahe aur in rato'n men anwa o aqsam ki khairat karte rahe aur suroor zahir karte chale aaye hain aur nek kaamo'n men hamesha zyadati karte rahe hain aur huzur nabi e karim ﷺ maulod e karim ki qirat ka ahtemam khas karte rahe hain jis ki barkato'n se un par allah ka fazal zahir hota hai ,aur har sal milad ki mahfil mun'aqid karna aman o aman ka muajib hota hai aur maqsuda murad paye jane ke liye jaldi aane wale ke liye khushkhabri hoti hai Allah us shakhs par bahot rahmate'n farmae jis ne maah e milad ki har raat ko eid bana liya ."

Allama jalaluddin suyuti رحمته الله عليه alhawi lilfatawa men farmate hain:
Hamare liye mustahab hai ke Rasoolallah ﷺ ki wiladat ba sa'adat par shukr ka izhar karen , mahfil e milad ka iniqaad khana khilane aur is tarah ki digar ibadaat aur khushiyo'n ka izhar karen " .

Allama ismail haqi رحمته الله عليه farmate hain:
" Mustahab hai ke Rasoolallah ﷺ ki wiladat e sharifa par shukr ka izhar karen ,musalman hamesha se tamam mulko'n aur bade bade

shahro'n men mohafil e milad ka iniqaad karte rahe hain aur milad ki raato'n men anwa o aqsam ke sadqaat karte rahe aur aap ke maulud e karim ki Qira'at ahtemam se karte rahe hain. Is ki barkat se un par Allah ka fazal e azim hota raha hai "

Shaikh mohaqiq abdul haq mohaddis dahlwi رحمہ اللہ تعالیٰ farmate hai :
Musalaman hamesha se maah e milad sharif ki muhafil ka iniqad karte rahe hain , maah e rabiul awwal anwar aur rahmato'n ke chashme zuhur men lane wala hai ,hame hukm hai ke is men har sal khushiyo'n ka izhar karen"

Allama yusuf bin ismail nibhani رحمتہ اللہ علیہ farmate hain :
Khub samajh lo ke jo shakhs ahmad e mujtaba ﷺ se mohabbat rakhta hai wo yaqeenan aap ﷺ ke ism e mubarak ko sun kar khush hoga yani aap ﷺ ke zikr o khair ko bar bar sunna pasand karega isi liye ahle ilm ne aap ﷺ ke baad maulud ki sunnat ko riwaj diya jo ke ek feil rasheed aur mustaqim hai jis ne baher e najd ke sarkasho'n ke ilawa tamam duniya ko khush kiya hai.
"Haji imdadullah mahajir makki رحمتہ اللہ علیہ farmate hain: aur mushrib faqeer ye hai ke mahfil e maulud men sharik hota hun balke

zariya e barkaat samajh kar har sal munaqid karta hun aur qayam men lutf o lazzat pata hun "

Tajdare golda sayyaidna peer ali maher shah رحمته الله عليه farmate hain :
Musalamano ke liye milad sharif par khushi manana jaez hai.

فتاوی مہریہ📚

Imam burhanuddin ja'iri رحمته الله عليه farmate hain:
"Har insan par jo huzur ﷺ ka ummati hai Aur Aap ﷺ ki millat men dakhil hai lazim hai ke Aap ﷺ ke maulud e sayeed ko azmat se har naye sal baja laye ,behtar yahi hai ke maulud e sayeed ka ahtemam rabiul awwal men ho jis men aap ﷺ ka zuhur huwa.

{44}SAWAAL:-

Us sahabi ka naam bataiye jo zikr e mehfil aur milad manate the???

JAWAB:-

Zikr e milad to Qur'an o hadees aur amal e sahaba se sabit hai, sarkar ﷺ ki aamad par khushi ka izhar ya aap ﷺ ke milad paak ka zikr mulahiza kijiye!!!

🏝 **Hazrat ameer muaviya رضي الله عنه bayan karte hain ke sahaba e kiram علیہم الرضوان ne jalsa kiya,**

💎**Aap ﷺ ne daryaft farmaya:**

ماالجلسکم؟---

🌻**Tumne kis liye jalsa kiya???**

🌻**To unho ne do tok yehi bataya"**

"جلسنانذکرالله عزوجل ونحمده على ما هدانا للاسلام ومن علينابك۔ "

💐**"Ham ne is liye jalsa kiya ke Allah ka zikr karen aur us ki hamd karen ke usne hame Islam ka raasta dikhaya aur aap صلی الله علیه وسلم ko bhej kar ham par ehsan farmaya".**

💎**Aap ﷺ ne farmaya: Allah ki qasam!!! Kya isi cheez ne tumko yaha bithaya??? Unho ne kaha haan: Allah ki qasam!!! Isi cheez ne hum ko yaha bithaya, farmaya:**

" أما إنى لم أستحلفكم تهمة لكم وإنما أتانى جيريل عليه اسلام فأخبر نى أن الله عزوجل يباهى بكم الملائكة"۔

🌹 **"main ﷺ ne kisi tohmat ki wajah se tum se qasam nahi li lekin mere paas ﷺ jibrail علیه السلام aae hain aur mujhe ﷺ khabar di ke Allah**

tumhare is amal ki wajah se farishto'n ke samne fakhr farma raha hai".

*📚 نسائی،کتاب ادب،حدیث5331/1 احمدمسند الشامیین ،حدیث 16232/مسنداحمد،جلد4،صفحہ 92/طبرانی
*کبیر،جلد19، صفحہ311/مسلم،حدیث2710/ مشکوۃ2778

Maloom huwa ke zikr e mustafa صلی اللہ علیہ وسلم aur milad e mustafa صلی اللہ علیہ وسلم karne se Allah bhi khush hota hai aur farishto'n men fakhr farma raha hai, sirf shaitaan jalta hai.

{45}SAWAAL:-

Us sahabi ka naam bataiye jinhone 12 rabiul awwal ko mahfil e milad munaqqid ki thi aur aap ﷺ tashreef lae ???

JAWAB:-

Mahfil e milad na sirf 12 rabiul awwal ko balke pura saal jab bhi ki jae aur durust hai, baaqui raha mahfil e milad men Rasoolallah ﷺ ka tashreef lana to suniye, seerat ki ba'az kutub men maujood hai imam shaikh abul khattab farmate hain ke imam jalaludfin suyuti likhte hain ke:

Hazrat ibn e abbas رضی اللہ تعالیٰ عنہ se marwi hai ke

Wo apne makan men qaum ke samne halaat e wiladat e ba sa'adat bayan farma rahe the aur sahaba khush ho rahe the to achanak nabi e karim ﷺ tashreef lae to dekh kar irshad farmaya:

"Tumhare liye meri shafa'at wajib ho gai "..........

📚التنویر فی المولد البشیر النذیر

Hazrat abul darda' رضی اللہ تعالیٰ عنہ se marwi hai ke Main huzur ﷺ ke hamraah Aamir ansari رضی اللہ تعالیٰ عنہ ke ghar gaya , wo apne beto'n ko miladunnabi ﷺ ke waqiat bata rahe the aur kah rahe the ke ye milad ka din hai ke nabi e karim ﷺ ne farmaya :

"ان اللہ فتح علیک ابواب الرحمۃ والملائکۃ یستغفرون۔ "

📚 التنویر فی المولد البشیر النذیر، از شیخ ابو الخطاب ابن دحیہ/الدر المعظم،تصحیح العقائد،ازعلامہ محمدعبدالحامد بدایونی،صفحہ60

Agar koi milad dushmani men is riwayat ke inkar men kamar bandh le to wo kaan khol kar sun le ham pahle bayan kar chuke hain ke huzur nabi e karim ﷺ sahaba karam ki us mahfil men tashreef lae the ,jo unho ne nabi e karim ﷺ ki aamad ki khushi men man'aqid kar rakhi thi.

{46}SAWAAL:-

Kya kisi sahabi ne dhamal dala???

JAWAB:-

Sahabi ka naam to sirf wazan badhane ki khatir istemal huwa hai warna Saail (SAWAAL karne wala) Khud Sabit kare ke Qur'an o hadees ke kis maqam per sarahat ki gai ho ke wahi kam jaez hai jo sahaba e kiram علیہم الرضوان ne kiye ho,to kya mukhalifeen apne tamam umur bhi sahaba kiram علیہم الرضوان se shabit karne ke liye taiyar hain???

jahan tak dhamal ki bat hai to agar is se murad khushi ki wajah se sirf jhumna hai to sara'ii taur per is men koi qabahat nahi aur agar munkirin is se nachna our bhangada dalna murad le rahe hain to ahlesunnat wa jamaat ka daman in khurafaat se paak hai.

{47}SAWAAL:-

Kya sahaba e karam علیہم الرضوان men bhi Qauwwal the???

JAWAB:-

Qawwal se murad agar achi awaz men naat shareef padhne wala. Yani naat khawa'n murad hai to phir apni jihalat ka ilaj karwaiye , kiyun ki aap sahaba e kiram علیہم الرضوان ke muta'llik bhi

itna nahi jante, ke unme Kai hazraat nabi e Kareem ﷺ ki naat shareef padha karte the.

🎤Qawwal us guftar ko kehte hain jo sur laga kar sufiya e kiram aur haq se muta'lliq chizen sunane wala ho , yani achi sur ke sath haq o sadaqat par mabni kalam padhne wale ko qawwal kehte hain. Muta'ddid ahadees e muqaddasa men Rasool e paak ﷺ ne ache ash'aar sun kar tareef farmai hai. Aap ﷺ ne hazrat labeed bin rabi al aamiri aur umayya bin abu salat رضوان الله عليهم ke ash'aar badi ragbat ke sath bayan farmae hain. Hazarat hassan bin sabit رضي الله عنه ke aap ﷺ ke hukm par ash'aar padha karte the.

🌹Hatta ke Rasool Allah ﷺ ne khud bhi ash'aar pade hain.

Hazrat anas رضي الله عنه bayan karte hain ke gazwa e khandaq ke mauqe par muhajirin o ansar e madina munawwara ke gird khandak khodne men masroof the aur apni pitho'n par mitti muntaqil karte waqt ye sh'er padhte the.

نحن الذين با يعوامحمدا
لی الاسلام ما بقينا ابدا

🎤"Bik gae hain hum Muhammad mustafa ﷺ ke hath par, waqf hai ye zindagi un ﷺ ki gulami ke liye"

🎤Ye sama'at farma kar shamm e Risalat ﷺ ki zuban e aqdas par apne parwano ke liye ye alfaz jari hote hain:

اللھم لا خیر الاخیر الآخرہ
فبارک فی الانصاروالمھاجرہ

اللھم لا عیش الا عیش الآخرہ
فا غفرہ للانصاروالمھاجرہ

🍃"Ae Allah!!! bhalai nahi magar akhirat ki bhalai, pus ansar o muhajirin men barkat farma. Ae Allah!!! Zindagi to akhirat ki zindagi hai, pas ansar or muhajirin ki magfirat farma".

📚 بخاری ،حدیث2835 ،کتاب الجھاد،باب حفر الخندق وحدیث 6414/مسلم حدیث 1804/مشکوۃ،حدیث4793،کتاب الاداب،باب البیان والشعر

{48}SAWAAL:-
Mehfil e milad ki ibtida(shuru) kab Huwi???

JAWAB:-
Zikr e Rasool ﷺ ke par mauzu par sabse pehle mehfil ka in'iqad Allah ne farmaya jiske hazirin(hazir hone wale) wa same'in ambiya kiram علیھم السلام the.

Usme Rab-e-kainat ne Rasool-e-kainat ﷺ ki jalwah gari ka tazkirah farmaya, Irshade Bari Ta'Ala hai:

"Aur yaad karo jab Allah ne pegambaron se unka ahad(wa'da) liya, jo main tumko kitab aur hikmat dun, phir tashreef lae tumhare pas wo Rasool ﷺ ke tumhari kitabon ki tasdeeq farmae, to tum zarur zarur us par Imaan lana , aur zarur zarur uski madad karna ,farmaya kiyun tumne iqrar kiya aur us par mera bhari zimma liya , sabne arz kiya ke humne iqrar kiya , farmaya to ek dusre par gawah ho jao , main aap tumhare sath gawahon men hun".

" ثم جاء كم رسول "

In alfaz par bar bar gaur kijiye kya ye Rasool-e-kainat ﷺ ki is duniya men jalwahgari ka zikr nahi??? Agar hai to yehi to Miladunnabi ﷺ hai.

Ek aur muqam par farmaya:

لقد من الله علی المؤمنين اذبعث فيهم رسولا من انفسهم

***TARJUMA:-*Tehqeeq Allah ne momin par ehsan (Azeem) farmaya ke jab unme unhi men se (Apna) Rasool ﷺ bheja".**

Musalman isi ehsan ki baja awari ke liye apne Nabi ﷺ ka yaum e wiladat manate hain ,jiska zikr Rab-e-kainat ne Qur'an-e-paak men farmaya , ab Rab-e-kainat ne bheja wo Rasool ﷺ is duniya men Aaye aur Nabi kareem ﷺ ka is Duniya men aana hi miladunnabi ﷺ hai.

{49}SAWAAL:-

Ba'az log ilzam lagate hain ke hum nabi ﷺ ki Wafat par khush hote hain aur jashn manate hain

JAWAB:-

Agar bil farz ye maan bhi liya jae ke aap ﷺ ki tareekh e wisal 12 rabiul awwal hai to is se ye baat lazim nahi aai ke 12 rabiul awwal ko sarkar ki wiladat ki khushi na manai jae kiyun ke sarkar

ﷺ ki wiladat aur wisal dono ummat ke liye baa'is e rahmat hain .

💎Hazrat imam muslim hazrat abu musa رضی اللہ تعالیٰ عنہ se riwata farmate hain :

🌹"Huzur nabi e karim ﷺ ne farmya ke jab Allah apne bando'n men se kisi ummat par rahmat ka irada farmata hai to wo us ummat se pahle us nabi ko utha leta hai aur us nabi ko us ummat ke ajra wa pesh ru bana deta hai , jab kisi ummat ki halakat ka irada farmta hai to us nabi ki zindagi men us ummat ko halak kar ke apne nabi ki aankho'n men thandak ataa farmata hai kyun ke unho ne us nabi ki takzib aur na farmani ki".

📚مسلم شریف ج2،ص249

➻Is hadis e paak men nabi e karim ﷺ ne wisal ko bhi rehmat qarar diya hai ,Allah ka bada ehsan hai ke us ne is ummat ke liye huzur nabi e karim ﷺ ko shafe'e bana diya jab ye baat wazeh ho gai ke huzur ﷺ ka milad aur wisal dono ummat ke liye rahmat hain to jo rahmat badi yo khushi usi ki karni chahiye to lazmi baat hai ke huzur nabi e karim ﷺ ki wiladat nemat e uzma hai kyun ke dusri rahmat to us ke sadqe se hasil huwi aur phir wisal ke baad huzn

ki wazahat sarkar ﷺ ne khud farma di.

{49ka2nd}SAWAAL:-

Ba'az log ilzam lagate hain ke hum nabi ﷺ ki Wafat par khush hote hain aur jashn manate hain???

JAWAB:-

Ab agar 12 rabiul awwal ko sog manaen ke ye sarkar ﷺ ke wisaal ka din hai to ye farman khuda aur farman e rasool ﷺ ke khilaf warzi ke murtakib honge kiyon ke wiladat ki khushi na mana kar Allah ki ne'mat ka shukr adaa na kiya aur gam ki surat men hadees e rasool ﷺ ki khilaf warzi ke murtakib huwe.

🍂Phir hame itna nahi sochna chahiye ke ambiya علیہم السلام ke wisaal ki kaifiyat kya hoti.

🌹Huzur nabi e kareem ﷺ ki nabuwat to ta qayamat jari hai aap ﷺ ka faizan apni ummat par usi tarha barqarar hai shafqat o rehmat bhi usi tarah qaaim hai bus itna hai ke aap ﷺ ek haal se dusre haal ki taraf muntaqil ho gae warna waha na to wisaal hai na Wafat.

Huzur nabi e kareem ﷺ ne farmaya:

🍃"Beshak Allah ne zameen par ambiya e kiram علیہم السلام ke jism ko haram farmaya diya hai, Allah ke nabi zinda hain aur rozi diye jate hain".

مشکوۃشریف،ج1،ص131📚

Imaam jalaluddin suyuti رحمۃ اللہ علیہ ek zabta bayan farmate hain ke:

🍃"Shariat ne wiladat ke waqt khushi ka izhaar aur aqiqe ka hukm diya lekin maut ke waqt zabah wagairah ka hukm nahi diya balke noha aur jaza faza se mana kiya, pas qawaid e sharia dalalat karte hain ke rabiul awwal men aap ﷺ ki wiladat ki khushi ka izhaar kiya jae na ke wisaal par gam".

الحادی للفتاوی،ج1،ص193📚

{50}SAWAAL:-

Aap logo'n ka ye aqeeda hai ke mehfil e milad men huzur ﷺ ki amad hoti hai, is liye khade ho kar salato salam padhte hain???

JAWAB:

-Hum huzur ﷺ ki amad ke liye nahi balke zikr e Rasool ﷺ ke adab ke liye khade ho kar salato salam padhte hain.

📖 Qur'an e paak men hai, "qasam saf basta jamaato'n ki ke saf baandhe". is aayat ke tehet muffassireen farmate hain ke is men in ayaat men farishto'n ka zikr ho jo sarkar e azam ﷺ ki bargah men khade ho kar salato salam pesh karte hai.

📚Hadees e paak me hai ke: "jab aap ﷺ ka zahiri wisaal huwa to aap ﷺ ke jisme athar ko kafna kar takht par lita diya gaya to us mauqe par hazrat jibrail عليه السلام, hazrat mikail عليه السلام, hazrat israfeel عليه السلامne farishto ki lashkaro'n ke sath (khade ho kar) salato salam pesh kiya".

📚بہقی،حاکم،طبرانی شریف

🍃Midarij al nabuwat men hai: "har musalmaan mard o aurat aur bachcho ne bari bari khade ho kar salato salam pesh Kiya".

📚مدراج النبوت،جلد2،صفحہ440

🍃Hazrat imaam taqiuddeen sabki رحمة الله عليه ki mehfil men kisi ne ye sher padha "beshak izzat o sharf Wale log sarkar e azam ﷺ ka zikr sun kar khade ho jate hain". ye sun kar imaam subki رحمة الله عليه aur tamaam ulma mashaikh khade ho gae us waqt bht surur aur sukoon hasil huwa.

سیرت حلبیہ،جلد1،صفحہ80📚

Shah Abdul haq muhaddis dehlavi رحمة الله عليه farmate hain ke main mehfil e milad men khade ho kar salam padhta hun, mera ye amal shandaar hai.

اخبار الاخیار،صفحہ624📚

🍃Maloom huwa ke khade ho kar salato salam padhna huzur nabi Kareem ﷺ ke zikr ki tazeem o adab hai. Ahle haq yani ahle sunnat wa jamaat ka muttafiqa aqeeda hai ke tamaam ambiya kiram علیہم السلام aaj bhi dunyavi hayat ki tarah zinda hain, unki dunyavi aur maujuda zindagi men yahi faraq hai ke zimmedari ka daur khatam ho gaya to wo apne parwardigaar ki bargah men hazir ho gae aur duniya walon ki nigahon se poshida hain. Musalmano ka hamesha se yahi ijmai aqeeda raha hai jisme koi ikhtilaf nahi.